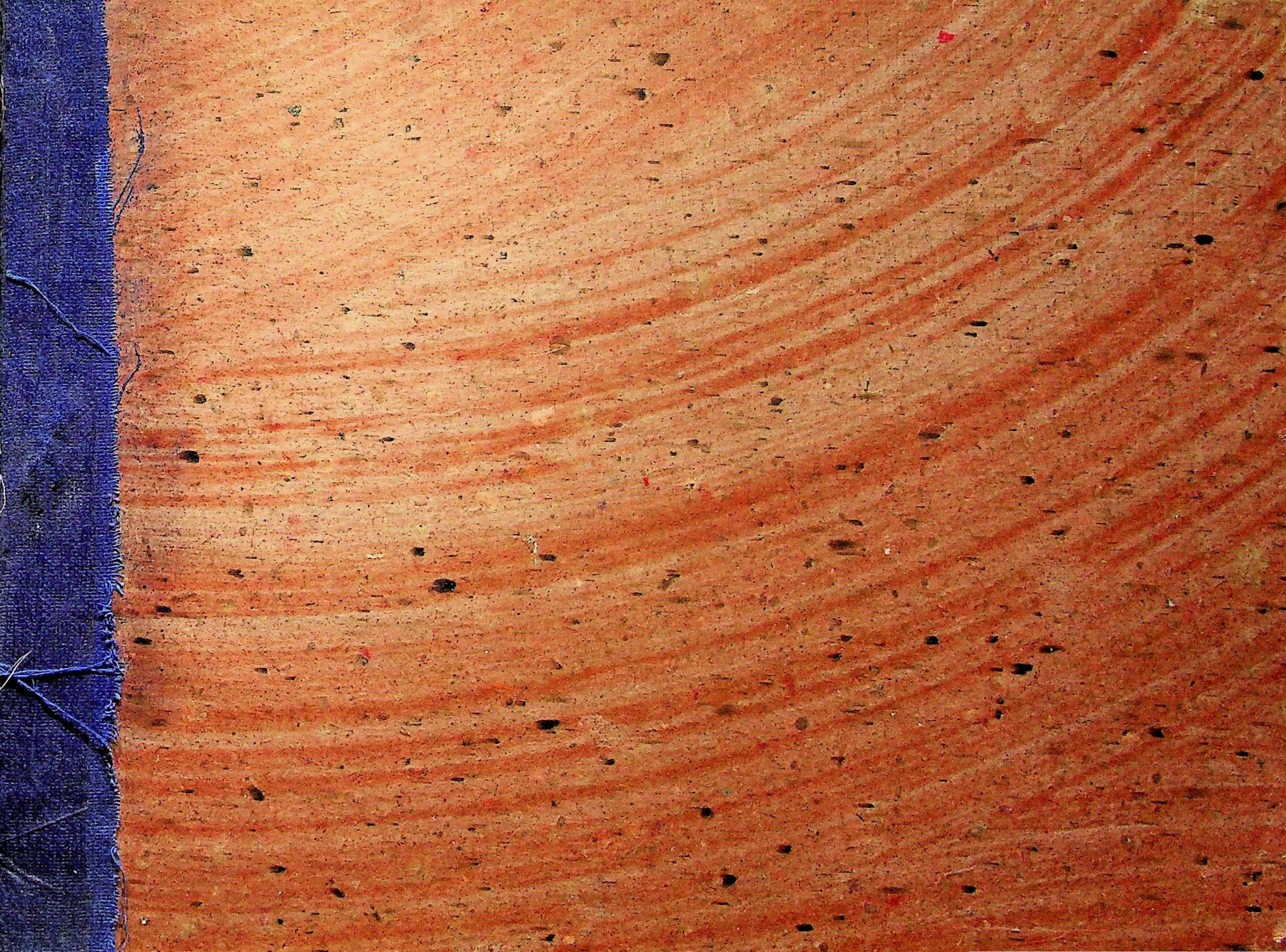






TEXT 1

*anugata-jana-pālah krūra-bhūpāla-kālas
taruṇatara-tamāla-śyāmalo nanda-bālah
bahu-kiraṇa-viśāla-sarva-śaktyā viśālah
sa jayati dhṛta-mālah puṇdrakodbhāsi-bhālah*

anugata-jana—of the faithful devotees; *pālah*—protector; *krūra*—cruel; *bhūpāla*—of kings; *kālah*—time; *taruṇatara*—very youthful; *tamāla*—*tamāla* tree; *śyāmalaḥ*—dark complexioned; *nanda*—of Nanda; *bālah*—the son; *bahu*—great; *kiraṇa*—effulgence; *viśāla*—great; *sarva*—all; *śaktyā*—with potency; *viśālah*—expansive; *saḥ*—He; *jayati*—all glories; *dhṛta*—wearing; *mālah*—a garland; *puṇdraka*—with *tilaka* markings; *udbhāsi*—splendid; *bhālah*—whose forehead.

All glories to Lord Kṛṣṇa, who is simultaneously the protector of the faithful devotees and the devastating eternal time factor destroying the cruel demon kings. Kṛṣṇa, the son of Mahārāja Nanda, is as splendid as a young *tamāla* tree. He is the source of the limitless Brahman effulgence. He is the master of all potencies. He is decorated with a *vaijayantī* flower garland, and His forehead is splendidly decorated with *tilaka*.

TEXT 2

*paurāṇiko 'yaṁ svamatānusārī
prātaḥ purāṇaṁ paṭhati prakāmaṁ
śṛṇoti bhaktaḥ pranidhāna-pūrvam
granthārtha-tātparya-niviṣṭa-cetāḥ*

paurāṇikaḥ—studying the *Purāṇas*; *ayaṁ*—he; *sva-
matānusārī*—following the great spiritual authorities;
prātaḥ—every morning; *purāṇam*—the *Purāṇas*; *pa-
ṭhati*—reads; *prakāmaṁ*—with great delight; *śṛṇoti*—
hears; *bhaktaḥ*—devotee; *pranidhāna-pūrvam*—with
great earnestness; *grantha*—of the scriptures; *artha*—
the meaning; *tātparya*—commentary; *niviṣṭa*—entered;
cetāḥ—mind.

A devotee has full faith in the words of the *Purāṇas*.
Every morning he faithfully and happily studies the
purāṇas, and in this way his mind penetrates the ac-
tual meaning of the scriptures.

TEXT 3

*jīvātmanor aikya-matam vihāya
bhedaṁ tayoh sthāpayati sva-yuktyā
śruti-smṛtiṁ tatra bahu pramāṇam
kṛtvānumānam bahudhā tanoti*

jīva—of the individual spirit soul; *ātmanoḥ*—and of
the Supreme Self; *aikya*—of oneness; *matam*—the con-
ception; *vihāya*—abandoning; *bhedaṁ*—difference;
tayoh—of Them; *sthāpayati*—establishes; *sva-yuktyā*—

with expert logic; *śruti*—the *śruti-sāstra*; *smṛtim*—and
smṛti-sāstra; *tatra*—there; *bahu*—abundant; *pra-
māṇam*—evidence; *kṛtvā*—having done; *anumānam*—
conclusive proof; *bahudhā*—in many ways;
tanoti—expands.

A certain imaginative Vedānta commentator has
presented a false theory that the individual spirit soul
and the Supreme Personality of Godhead are one in
all respects. A devotee scholar, learned in the *Purā-
ṇas*, rejects this fallacy, and, with expert logic, estab-
lishes the eternal distinction between the individual
spirit soul and the Supreme Personality of Godhead.
Quoting abundant evidence from the *Śruti* and *Smṛti*,
the devotee scholar presents many arguments to con-
clusively prove the difference between the individual
spirit soul and the Supreme Personality of Godhead.

TEXT 4

*jīvo 'yaṁ brahmaṇo bhinnah
paricchinno yataḥ sadā
ity ādi bahavo jñeyā
anumāneṣu hetavaḥ*

jīvaḥ—the individual spirit soul; *ayaṁ*—he;
brahmaṇaḥ—from the Supreme Brahman; *bhinnah*—
distinct; *paricchinnaḥ*—limited; *yataḥ*—because; *sadā*—
always; *iti*—thus; *ādi*—beginning; *bahavaḥ*—many;
jñeyāḥ—should be known; *anumāneṣu*—in conclusive
proofs; *hetavaḥ*—causes.

The individual spirit soul is always limited. The Supreme is always unlimited. This difference is clearly established in the descriptions of Vedic literature. Because the natures of the Supreme and the individual spirit soul are so different it must be concluded that they are eternally different entities. They cannot be the same.

TEXT 5

*nanu ghaṭa-paṭayor aikyam
ghaṭeta prameyatvāt
anayor na hi na hi tadvat
yasmād brahmāpareyam eva syāt*

nanu—is it not?; *ghaṭa*—of the pot; *paṭayoḥ*—and the sky; *aikyam*—oneness; *ghaṭeta*—is established; *prameyatvāt*—because of conclusive proof; *anayoḥ*—of the two; *na*—not; *hi*—indeed; *na*—not; *hi*—indeed; *tadvat*—in that way; *yasmāt*—because; *brahma*—the Supreme; *apareyam*—infinite; *eva*—indeed; *syāt*—is.

The Mayavādīs may object: “The individual spirit souls are not different from the Supreme, just as the air in a pot and the air in the sky are not different. Indeed, simply by citing this analogy, I have proved that the individual spirit souls are identical with the Supreme.”

To this statement I reply: “This is not a very good argument. The Supreme is unlimited and cannot be compared to any limited material manifestation, such

as the material sky. He is not at all like the material sky, and therefore your analogy is not very good evidence to support your views.”

TEXT 6

*sākṣāt tat tvam asīti veda-viśaye vākyas tu yad vartate
tv anyārtham kurute svakīya-mata-vid bhede 'rpayitvā
matim
tac-chabdo 'vyayam eva bhedaka iha tvam tv atra bhedyo
yataḥ
ṣaṣṭhī-lopa-mitau tvam eva na hi tat vākyaārtha etādṛśaḥ*

sākṣāt—directly; *tat tvam asi iti*—the statement *tat tvam asi*; *veda-viśaye*—in the Vedas; *vākyas*—statement; *tu*—but; *yad*—which; *vartate*—is; *tu*—but; *anya*—another; *artham*—meaning; *kurute*—does; *svakīya-mata-vid*—holding their own view; *bhede*—in difference; *arpayitvā*—placing; *matim*—view; *tat*—this; *śabdah*—statement; *avyayam*—the infallible Supreme; *eva*—indeed; *bhedakaḥ*—distinguishing; *iha*—here; *tvam*—you; *tu*—indeed; *atra*—in this; *bhedyas*—to be distinguished; *yataḥ*—because; *ṣaṣṭhī-lopa-mitau*—in the construction of a *ṣaṣṭhī-tatpuruṣa-samāsa*; *tvam*—you; *eva*—indeed; *na*—not; *hi*—indeed; *tat*—that; *vākya*—of the words; *arthah*—the meaning; *etādṛśaḥ*—like this.

The Māyāvādī commentator on the Vedānta claimed that the words *tat tvam asi* are the *mahāvākya*, the most important statement in the Vedas. According to his explanation *tat* means “the Supreme,” *tvam* means “you,” and *asi* means “are.” He

interpreted the phrase to mean "You are the Supreme," and he claimed that there is no difference between the Supreme and the individual spirit souls.

The Vaiṣṇava commentator on Vedānta interpreted these words in a different way, saying that *tat-tvam* is a possessive compound word (*saṣṭhī-tatpuruṣa-samāsa*). According to his explanation *tat* means "of the Supreme," and the entire phrase means "You are the servant of the Supreme." In this way the proper meaning of the scriptural statement is clearly shown.

TEXT 7

*sarvajñāḥ sarva-darśī tri-bhuvanam akhilaṁ hanta
yasyedṛśaṁ tat
sarveṣāṁ sṛṣṭi-rakṣā-layam api kurute bhrū-vibhaṅgena
sadyaḥ
ajñāḥ sāpekṣa-darśī tvam asi sa bhagavān sarva-lokaika-
sākṣī
nānā tvam vai sa eko jaḍa-malinataras tvam hi naivam-
vidhaḥ saḥ*

sarva—everything; *jñāḥ*—knowing; *sarva*—everything; *darśī*—seeing; *tri-bhuvanam*—the three worlds; *akhilam*—all; *hanta*—indeed; *yasya*—of whom; *īdṛśam*—like this; *tat*—this; *sarveṣāṁ*—of all; *sṛṣṭi*—creation; *rakṣā*—maintenance; *layam*—and destruction; *api*—also; *kurute*—does; *bhrū*—of His eyebrow; *vibhaṅgena*—with the movement; *sadyaḥ*—at once; *ajñāḥ*—ignorant; *sāpekṣa-darśī*—futilely trying to see everything; *tvam*—you; *asi*—are; *saḥ*—He; *bhagavān*—the Supreme Lord; *sarva*—of all; *loka*—planets; *eka*—the sole; *sākṣī*—ob-

server; *nānā*—various; *tvam*—you; *vai*—indeed; *saḥ*—He; *ekaḥ*—sole; *jaḍa-malinataras*—contaminated by the stunting material potency; *tvam*—you; *hi*—indeed; *na*—not; *evam-vidhaḥ*—in this way; *saḥ*—He.

O friend, the Supreme is all-knowing, and he sees everything. From Him this entire astonishing and variegated material cosmos has emanated. He creates, maintains, and destroys the entire universe by slightly moving His eyebrow. O friend, you are not like Him. You are ignorant of so many things, and your vision is limited although you wish to see everything. The Supreme is full of all opulences, and He is the ultimate witness who observes everyone. O friend, the individual living entities are numerous, but the Supreme is one only. You are stunted and impure by material contact, but He remains always pure and free from the touch of matter. O friend, your nature is completely different from His in these ways.

TEXT 8

*brahmāham asmīti yad asti vākyam
jñeyam na saṣṭhī prathamaiṣa tatra
dṛṣṭānta-vākye katham anyathā cet
saṣṭhī tu vahnir iva visphuliṅgāḥ*

brahma—Brahman; *aham*—I; *asmī*—am; *iti*—thus; *yad*—which; *asti*—is; *vākyam*—statement; *jñeyam*—should be understood; *na*—not; *saṣṭhī*—the possessive case; *prathamā*—the nominative case; *eva*—indeed; *tatra*—there; *dṛṣṭānta*—of the example (*api ca so 'yam*



devadattaḥ); *vākye*—in the words; *katham*—how?; *anyathā*—otherwise; *cet*—if; *śaṣṭhī*—possessive; *tu*—but; *vahneḥ*—of fire; *iva*—like; *visphuliṅgāḥ*—sparks.

The objection may be raised: "The *Vedas* say *Brahmāham asmi* ("I am Brahman"). The word *brahman* is certainly in the nominative case (*prathamā vibhakti*). You cannot say it is possessive (*śaṣṭhī*) and thus change the meaning. How is it that you have foolishly interpreted *tat tvam asi* as a possessive compound (*śaṣṭhī-tatpuruṣa-samāsa*)? How can you avoid interpreting the quote *api ca so 'yaṁ devadattaḥ* ("O Devadatta, you are that") in the nominative (*prathamā*) and try to make it genitive (*śaṣṭhī*)?"

To this I reply: "When the scriptures explain that the individual spirit soul is Brahman, the proper understanding is that the individual souls are like tiny sparks that have emanated from the great fire of the Supreme Brahman. As far as the possessive compound (*śaṣṭhī-tatpuruṣa*) interpretation of *tat tvam asi*: you may not like it, but it is certainly grammatically sound. Why do you not accept it?"

TEXT 9

*agnim mānavakam vadanti kavayaḥ pūrṇendu-bimbam
mukham
nīlendīvaram īkṣaṇam kuca-taṭam merum karam
pallavam
āhārya-bhramato bhavet punar iyaṁ bhede 'py abhedā
matih
kartavyā gatiḥ īdṛśī khalu tathā brahmāham asmi śruteḥ*

agnim—a fire; *mānavakam*—a young *brāhmaṇa*; *vadanti*—call; *kavayaḥ*—poets; *pūrṇendu-bimbam*—the full moon; *mukham*—a face; *nīla*—a blue; *īndīvaram*—lotus; *īkṣaṇam*—eyes; *kuca-taṭam*—breast; *merum*—Mount Meru; *karam*—a hand; *pallavam*—a blossoming twig; *āhārya*—to be removed; *bhramataḥ*—from the confusion; *bhavet*—may be; *punaḥ*—again; *iyam*—this; *bhede*—in the difference; *api*—also; *abhedā*—not different; *matih*—the conception; *kartavyā*—may be done; *gatiḥ*—destination; *īdṛśī*—like this; *khalu*—indeed; *tathā*—in that way; *brahma aham asmi*—the words *brahmāham asmi*; *śruteḥ*—from the *Śruti-śāstra*.

Accustomed to speak in metaphors, poets say: "This youthful *brāhmaṇa* is a blazing fire," "This beautiful face is the disc of the full moon," "These breasts are Mount Meru," or "These hands are blossoming twigs." The charm of these metaphors lies in considering two things, which are actually different, to be completely equal because they have one common feature. The poetic author of the *Vedas* has used this device in the phrase *brahmāham asmi*. The spiritual living entities have emanated from the Supreme Brahman, but they are not equal to Him in all respects.

TEXT 10

*yathā samudre bahavas taraṅgās
tathā vyaṁ brahmaṇi bhūri-jīvāḥ
bhavet taraṅgo na kadācid abdhīś
tvam brahma kasmād bhavitāsi jīva*

yathā—as; *samudre*—in the ocean; *bahavaḥ*—many; *taraṅgāḥ*—waves; *tathā*—in that way; *vayam*—we; *brahmaṇi*—in the Supreme Brahman; *bhūri*—many; *jīvāḥ*—individual spirit souls; *bhavet*—is; *taraṅgaḥ*—wave; *na*—not; *kadācit*—at any time; *abdhiḥ*—the ocean; *tvam*—you; *brahma*—The Supreme Brahman; *kasmāt*—how?; *bhavitā asi*—you will be; *jīva*—O individual spirit soul.

Innumerable waves splash within the great ocean, and, in the same way countless spirit souls exist within the Supreme Brahman. A single wave can never become the ocean. O individual spirit soul, how do you think you will become the Supreme Brahman?

TEXT 11

*jñānam cājñānam evam dvayam iha viditam sarva-
śāstrāntarāle
dharmādharmau ca vidyā tad anu tad itarā prṣṭha-lagnā
vibhāti
evam sarvatra yugmaṁ bhavati khalu tathā brahma-jīvau
prasiddhau
kasmād aikyaṁ tayohi syād akapaṭa-manasā hanta santo
vadanatu*

jñānam—knowledge; *ca*—and; *ajñānam*—ignorance; *evam*—in this way; *dvayam*—two; *iha*—hers; *viditam*—understood; *sarva-śāstra-antarāle*—in all the scriptures; *dharma*—piety; *adharma*—and impiety; *ca*—and; *vidyā*—knowledge; *tat*—that; *anu*—following; *tat*—that;

itarā—other; *prṣṭha-lagnā*—inevitably following; *vibhāti*—is manifested; *evam*—in this way; *sarvatra*—everywhere; *yugmaṁ*—the pair; *bhavati*—is; *khalu*—indeed; *tathā*—in that way; *brahma*—the Supreme Brahman; *jīvau*—and the individual spirit soul; *prasiddhau*—celebrated; *kasmāt*—why?; *aikyaṁ*—oneness; *tayohi*—of the two; *syāt*—is; *akapaṭa*—honest; *manasā*—with hearts; *hanta*—indeed; *santaḥ*—the saintly devotees; *vadanatu*—may describe.

Everywhere in the Vedic scriptures pairs of opposites are described. Spiritual enlightenment and spiritual darkness, religion and irreligion and knowledge and ignorance, are all described as different. The Vedic scriptures also describe the Supreme Brahman and the individual spirit soul as different in the same way. O saintly audience, how can anyone, with an honest heart, claim that the individual spirit soul and the Supreme Brahman are identical in all respects?

TEXT 12

*yasmāt śrī-parameśvarasya nikhilādhārasya māyāvino
jīva tvam pratibimba eva bhagavān bimbah svayaṁ rājate
ekaḥ khe khalu candramā bahu-vidhas toyādhike dṛśyate
tad bimba-pratibimbayor iva bhidā jīva tvayā brahmaṇaḥ*

yasmāt—because; *śrī-parameśvarasya*—from the supreme controller; *nikhila*—of everything; *ādhārasya*—the foundation; *māyāvinah*—the master of the illusory potency; *jīva*—O individual spirit soul; *tvam*—you;



pratibimbah—a reflection; *eva*—indeed; *bhagavān*—the Supreme Personality of Godhead; *bimbah*—the original moon; *svayam*—personally; *rājate*—shining; *ekah*—one; *khe*—in the sky; *khalu*—certainly; *candramāḥ*—the moonlight; *bahu-vidhaḥ*—consisting of many particles of light; *toya-ādhiḥ*—in the water and in other places; *dṛśyate*—is seen; *tat*—this; *bimba*—of the original; *prati-bimbayoḥ*—and the reflection; *iva*—like; *bhidā*—division; *jīva*—O individual spirit soul; *tvayā*—by you; *brahmaṇaḥ*—of the Supreme Brahman.

The Supreme Personality of Godhead is the foundation upon which everything rests. He is the supreme monarch and the independent controller of the illusory potency (*māyā*). O individual spirit soul, you are simply a reflection of the Supreme Personality of Godhead. Only one moon shines in the sky, although innumerable reflections of that moon may appear in the water or other places. O individual spirit soul, the Supreme Personality of Godhead is like that single original moon, and the individual spirit souls are like innumerable reflections of Him. Just as the reflections remain always distinct from the moon itself, in the same way the individual spirit souls remain eternally different from their original source, the Supreme Personality of Godhead. O individual spirit soul, this is the eternal distinction between you and the Supreme.

TEXT 13

*aprameyam avitarkyam anīham
brahma tat kathitam āgama-vākyaiḥ*

*gocarō 'si manaso vacasas tvam
brahmaṇā tava katham bhavitaikyam*

aprameyam—immeasurable; *avitarkyam*—inconceivable; *anīham*—free from having to perform any duty; *brahma*—the Supreme; *tat*—that; *kathitam*—described; *āgama*—of the scriptures; *vākyaiḥ*—by the words; *gocaraḥ*—within the range of perception; *asi*—are; *manasaḥ*—of the mind; *vacasaḥ*—of words; *tvam*—you; *brahmaṇā*—with the Supreme; *tava*—of you; *katham*—how is it possible?; *bhavitā*—may be; *aikyam*—oneness.

The Vedic scriptures say that the Supreme Brahman is immeasurable, inconceivable, and without any material activities or duty. O individual spirit soul, you are very easily perceivable by the material mind and describable by material words. How is it possible, then, that you are the same as the inconceivable Supreme Brahman?

TEXT 14

*māyāvāda-matāndhakāra-muṣita-prajño 'si yasmād aham
brahmāsmīti vaco muhur vadasi re jīva tvam unmattavat
aiśvaryaṁ tava kutra kutra vibhūtā sarvajñatā kutra te
tan meror iva sarṣapeṇa hi tulā jīva tvayā brahmaṇaḥ*

māyāvāda—*māyāvāda*; *mata*—of the theory; *andhakāra*—by the darkness; *muṣita*—stolen; *prajñāḥ*—intelligence; *asi*—you are; *yasmāt*—from which; *aham*—I; *brahma*—the Supreme Brahman; *asmi*—am; *iti*—thus; *vacāḥ*—words; *muhur*—continually; *vadasi*—you

speak; *re*—O!; *jīva*—individual spirit soul; *tvam*—you; *unmattavat*—like a madman; *aiśvaryam*—supreme opulence; *tava*—of you; *kutra*—where?; *kutra*—where?; *vibhūtā*—supreme dominion over all; *sarvajñatā*—omniscience; *kutra*—where?; *te*—of you; *tat*—that; *meroh*—of Mount Meru; *iva*—like; *sarṣapeṇa*—with a mustard seed; *hi*—indeed; *tulā*—equal; *jīva*—O individual spirit soul; *tvayā*—by you; *brahmaṇaḥ*—of the Supreme Brahman.

O individual spirit soul, your intelligence has been stolen by the darkness of the Māyāvāda theory, and for this reason you continually mutter *brahmāham asmi* ("I am the Supreme Brahman") as if you have become mad. I say to you, "If you are the Supreme Brahman, where is your unparalleled opulence? Where is your supreme dominion over all? If you are the Supreme Brahman, where is your all-pervasiveness and all-knowledge? Your equality with the Supreme Brahman is like the equality of a mustard seed with Mount Meru!"

TEXT 15

*paricchinno jīva tvam asi sa khalu vyāpakatamas
tvam ekatra sthātā bhavasi sa hi sarvatra satatam
sukhī duḥkhī tvam re kṣaṇika sa sukhī sarva-samaye
katham so 'ham vākyam vadasi bata lajjām na kuruṣe*

paricchinnaḥ—limited; *jīva*—O individual spirit soul; *tvam*—you; *asi*—are; *saḥ*—He; *khalu*—indeed; *vyāpakatamaḥ*—unlimited; *tvam*—you; *ekatra*—in one place;

sthātā—staying; *bhavasi*—are; *saḥ*—He; *hi*—indeed; *sarvatra*—everywhere; *satatam*—always; *sukhī*—happy; *duḥkhī*—unhappy; *tvam*—you; *re*—O; *kṣaṇika*—at one moment; *saḥ*—He; *sukhī*—happy; *sarva-samaye*—always; *katham*—how is it possible?; *saḥ*—He; *aham*—I am; *vākyam*—words; *vadasi*—you speak; *bata*—indeed; *lajjām*—shame; *na*—not; *kuruṣe*—you do.

O individual spirit soul, you are by nature very limited, but the Supreme Lord is unlimited. You can only be at one place at any one time, but the Supreme is eternally everywhere. At one moment you enjoy, and at another moment you suffer. In this way your happiness and suffering is all temporary, but the Supreme Lord experiences the perfection of transcendental bliss at every moment. O individual spirit soul, why are you not embarrassed to speak these words *so 'ham* ("I am the Supreme")?

TEXT 16

*kācaḥ kāco maṇir api maṇiḥ śuktir evāsti śuktiḥ
rūpyam rūpyam na bhavati kadā vyatyayam jñānam eṣām
ānyeṣām tu sphurati tadīya-jñānam anyatra tadvad
bhrāntyā jīvaḥ pravadatī tathā tat-tvam-asy-ādi-vākyam*

kācaḥ—glass; *kācaḥ*—is glass; *maṇiḥ*—a jewel; *api*—also; *maṇiḥ*—is a jewel; *śuktiḥ*—an oyster; *eva*—indeed; *asti*—is; *śuktiḥ*—an oyster; *rūpyam*—silver; *rūpyam*—silver; *na*—not; *bhavati*—is; *kadā*—when?; *vyatyayam*—transformation; *jñānam*—knowledge; *eṣām*—of them;

anyeṣām—others; *tu*—indeed; *sphurati*—is manifested; *tadīya*—in relation to that; *jñānam*—knowledge; *anyatra*—in another place; *tadvat*—like that; *bhrāntya*—by illusion; *jīvaḥ*—the individual spirit soul; *pravadati*—says; *tathā*—in that way; *tat-tvam-asi-ādi-vākyam*—the word *tat tvam asi*.

Glass is glass. A jewel is a jewel. An oyster is an oyster. Silver is silver. They will never lose their nature and become each other. If one thinks that glass is a jewel, or an oyster is silver, he is mistaken. Impelled by the same kind of illusion, the individual spirit soul imagines he is the same as the Supreme Brahman. Illusioned in this way, the spirit soul propounds the Māyāvāda interpretation of *tat tvam asi* and other statements of the *Vedas*.

TEXT 17

tat-śabdārthaḥ prakāṣa-paramānanda-pūrṇāmṛtābdhiś
tvam-śabdārtho bhava-bhaya-bhara-vyagra-citto
'ti-duḥkhī
tasmād aikyaṁ na bhavati tayor bhinnayor vastu-gatyā
bhedaḥ sevyaḥ sa khalu jagatām tvam hi dāsaḥ tadīyaḥ

tat—*tat*; *śabda*—of the word; *arthaḥ*—the meaning; *prakāṣa*—manifested; *parama*—transcendental; *ānanda*—bliss; *pūrṇa*—full; *amṛta*—bliss; *ābdhiḥ*—ocean; *tvam*—*tvam*; *śabda*—of the word; *arthaḥ*—the meaning; *bhava*—of material existence; *bhaya*—fear; *bhara*—great; *vyagra*—agitated; *cittaḥ*—whose mind; *ati*—very; *duḥkhī*—unhappy; *tasmāt*—from that;

aikyaṁ—oneness; *na*—not; *bhavati*—is; *tayoḥ*—of them; *bhinnayoḥ*—different; *vastu-gatyā*—in reality; *bhedaḥ*—difference; *sevyaḥ*—worshipable; *saḥ*—He; *khalu*—certainly; *jagatām*—of the universes; *tvam*—you; *hi*—indeed; *dāsaḥ*—servant; *tadīyaḥ*—of Him;

The Vedic statement *tat tvam asi* should be interpreted in the following way: *tat* means "the Supreme Brahman who is like a nectar ocean of perfect transcendental bliss." *Tvam* means "the distressed individual spirit soul, whose mind is anguished by the fears produced by continued residence in the material world." Because the natures of the individual spirit soul and the Supreme Brahman are different in this way, they cannot be equated. In reality the Supreme Brahman is the supreme object of worship for innumerable universes, and the individual spirit soul is His servant. This is the actual meaning of *tat-tvam asi*.

TEXT 18

śabde brahmaṇi vaktavye
vyāpāro nābhidhā bhavet
śaktir nāsti yatas tasya
lakṣaṇā tena kathyate

śabde—when the word; *brahmaṇi*—Brahman; *vaktavye*—is spoken; *vyāpāraḥ*—usage; *na*—not; *ābhidhā*—of the direct meaning of the word; *bhavet*—should be employed; *śaktiḥ*—potency; *na*—not; *asti*—is; *yataḥ*—because; *tasya*—of Him; *lakṣaṇā*—the secondary meaning; *tena*—by that; *kathyate*—is said.

The Māyāvādīs claim that when the Supreme Person is described in the Vedic literatures, one should reject the literal meanings of such descriptions, and instead accept them allegorically, or not in the sense conveyed by the primary meanings of the words.

TEXT 19

*evam cel lakṣaṇā kasmāt
śakya-sambandha-jā yataḥ
sambandhas tatra kena syāt
asaṅgādvaita-vastuni*

evam—in this way; *cel*—if; *lakṣaṇā*—the secondary interpretation; *kasmāt*—how is it possible?; *śakya*—possible; *sambandha*—by contact; *jā*—produced; *yataḥ*—because; *sambandhaḥ*—connection; *tatra*—there; *kena*—why?; *syāt*—is; *asaṅga*—without relation; *advaita*—without duality; *vastuni*—in the substance.

O Māyāvādīs, if you insist on interpreting the Vedic description of the Supreme in an allegorical, or indirect, sense, then please tell us why you abandon the direct literal meaning in favor of this indirect interpretation?

TEXT 20

*mukhyārtha-bādhe saha tena yoge
prayojanād vāpy atha rūḍhito vā
vṛttyā yayānyaḥ khalu lakṣyate 'rthaḥ
sa lakṣaṇā syāt tṛtayaṁ ca hetuḥ*

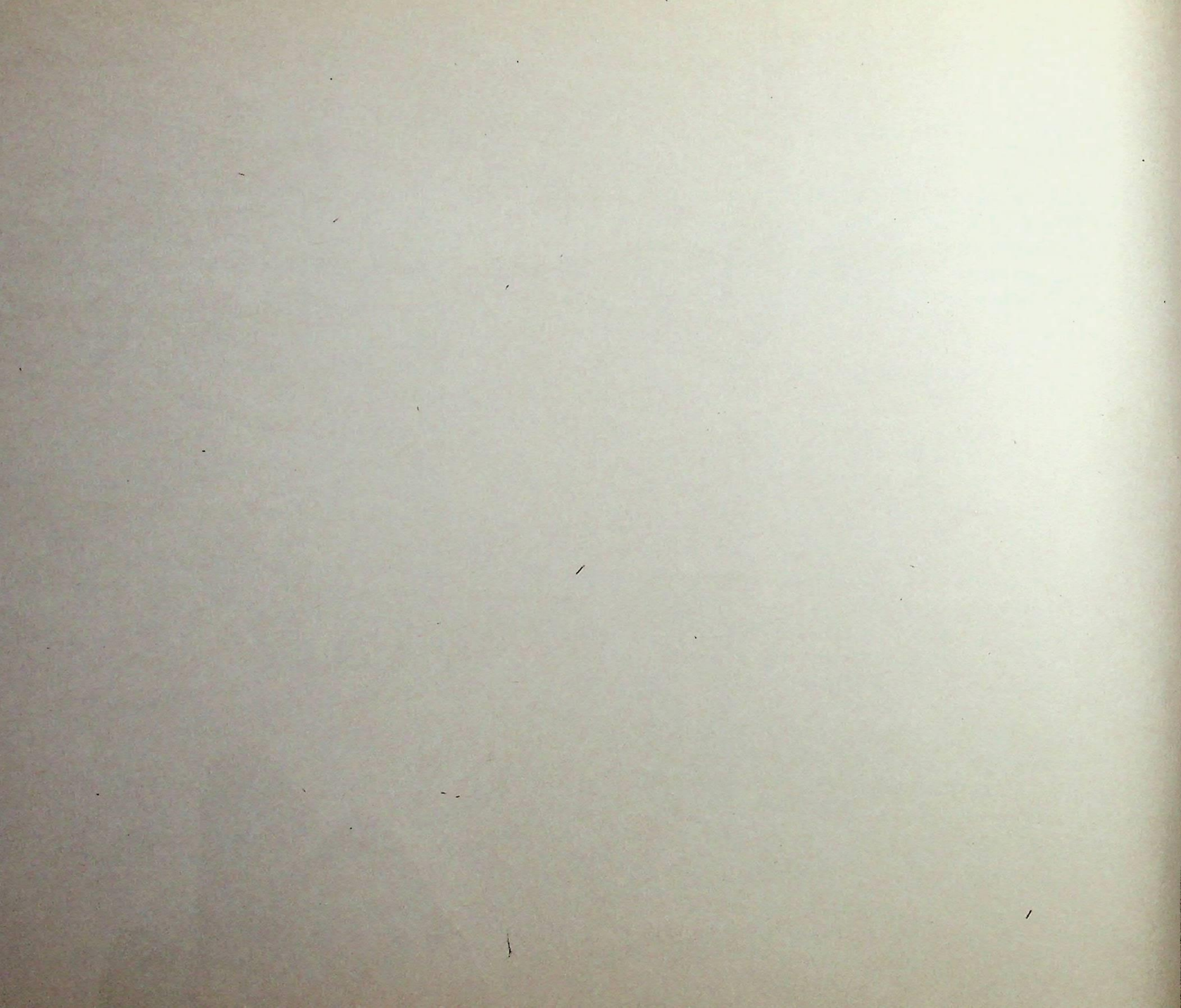
mukhya—primary; *artha*—of the meaning; *bādhe*—in the rejection; *saha*—with; *tena*—that; *yoge*—in the connection; *prayojanāt*—by necessity; *vā*—or; *api*—also; *atha*—then; *rūḍhitaḥ*—because of tradition; *vā*—or; *vṛt-tyā*—by a commentary; *yayā*—by which; *anyaḥ*—another; *khalu*—indeed; *lakṣyate*—is observed; *arthaḥ*—meaning; *sah*—that; *lakṣaṇā*—indirect interpretation; *syāt*—is; *tṛtayaṁ*—the third; *ca*—and; *hetuḥ*—cause.

There are three reasons for rejecting a word's primary meaning and accepting a secondary meaning instead. They are: 1. If the primary meaning makes no sense, 2. If tradition or common usage supplants the primary meaning with a generally accepted secondary meaning, and 3. If an authorized commentary explains that a secondary meaning should be understood. In these three circumstances one may reject the primary meaning and accept the secondary meaning of a word.

TEXT 21

*abhidhā nāsti cet kasmāl
lakṣaṇā tatra jāyate
ādāv ekatra bādhaḥ syāt
paścād anyatra lakṣaṇā*

abhidhā—the primary meaning; *na*—not; *asti*—is; *cet*—if; *kasmāl*—from what?; *lakṣaṇā*—the secondary meaning; *tatra*—there; *jāyate*—is produced; *ādau*—in



the beginning; *ekatra*—in one place; *bādhaḥ*—rejection; *syāt*—is; *paścāt*—afterward; *anyatra*—in another place; *lakṣaṇā*—the secondary meaning.

If the primary meaning is senseless, one must find a secondary meaning that makes sense.

TEXT 22

*nāṅgī-kṛtābhidhā yasya
lakṣaṇā tasya no bhavet
nāsti grāmaḥ kutaḥ sīmā
na putro janakam vinā*

na—not; *aṅgī-kṛta*—accepted; *abhidhā*—the primary meaning; *yasya*—of which; *lakṣaṇā*—the secondary meaning; *tasya*—of that; *na*—not; *u*—indeed; *bhavet*—is; *na*—not; *asti*—is; *grāmaḥ*—village; *kutaḥ*—where?; *sīmā*—boundary; *na*—not; *putraḥ*—son; *janakam*—father; *vinā*—without.

One should not accept the primary meaning if it makes no sense. For example, the primary meaning of *grāma* is "village," but if the *grāma* is described as unlimited, one must reject the primary meaning and accept a secondary one ("multitude"). In the same way the primary meaning of *putra* is "son," but if the *putra* is described as appearing without a father, the primary meaning should be rejected and secondary one ("that which rescues from hell") should be accepted.

TEXT 23

*kumbha-khaḍgā-dhanur-bāṇāḥ
praviṣanti atra lakṣaṇā
asiddhaye parakṣepe
yato 'gatir acetane*

kumbha—pitchers; *khaḍgā*—swords; *dhanur*—bows; *bāṇāḥ*—arrows; *praviṣanti*—enter; *atra*—here; *lakṣaṇā*—secondary meaning; *asiddhaye*—for error; *parakṣepe*—rejection; *yataḥ*—because; *agatiḥ*—without destination; *acetane*—in senseless meaning.

The sentence 'kumbha-khaḍgā-dhanur-bāṇāḥ praviṣanti' is an example of the use of secondary meaning. 'Praviṣanti' means 'enter' and 'kumbha, khaḍgā, dhanur, and bāṇa' mean 'pitchers, swords, bows, and arrows' respectively. The primary meaning of the sentence is 'Pitchers, swords, bows, and arrows enter'. This interpretation clearly makes no sense. In this circumstance the secondary meaning should be accepted. If the first two words are accepted as *bahuvrīhi-samāsas*, then the secondary interpretation 'Men carrying pitchers, swords, bows, and arrows, enter' may be accepted to replace the rejected primary meaning.



TEXT 24

gaṅgāyām ghoṣa ity atra
parārthe sva-samarpaṇam
ghoṣādhikaraṇam na syād
yad gaṅgā jala-rūpiṇī

gaṅgāyām—in the Ganges; ghoṣaḥ—sound; iti—thus; atra—here; para—another; arthe—meaning; sva-samarpaṇam—acceptance; ghoṣa—of speaking; adhikaraṇam—place; na—not; syāt—is; yat—which; gaṅgā—Ganges; jala-rūpiṇī—in the form of water.

The sentence *gaṅgāyām ghoṣaḥ* is another example of the use of secondary meaning. The primary meaning here is “The river Ganges spoke.” This primary meaning should be rejected because a body of water cannot speak. Here the secondary interpretation “He spoke the word *Ganges*” is more appropriate.

TEXT 25

tādrūpyam āyur ghr̥tam eva jātām
yad āyur evedam abheda-buddhiḥ
vākyaārtha-bādhō bhramatopacārād
aikyam tu no vāstavam eva jātām

tādrūpyam—identity; āyuh—long life; ghr̥tam—ghee; eva—indeed; jātām—produced; yat—which; āyuh—long life; eva—indeed; idam—this; abheda—of nondifference; buddhiḥ—the conception; vākya—of the statement; artha—the primary meaning; bādhah—ob-

structed; bhramatā-upacārāt—because of the confusion; aikyam—oneness; tu—indeed; na—not; u—indeed; vāstavam—factual; eva—indeed; jātām—produced.

The sentence *āyur ghr̥tam* is another example of the use of secondary meaning. Taken literally, the sentence means “Clarified butter is identical with long life.” In this sentence clarified butter and long life are equated although they are not at all the same thing. In this sentence the secondary interpretation “Eating foods prepared with clarified butter prolongs one’s life” must be accepted if the sentence is to make sense.

TEXT 26

advaitam sthāpitam yatnāt
lakṣaṇā samupāśritā
śakyo lakṣyaś ca sambandhas
tatas tṛtīyam āgatam

advaitam—the Māyāvāda theory; sthāpitam—established; yatnāt—with great endeavor; lakṣaṇā—the secondary meaning; samupāśritā—taken shelter; śakyaḥ—the primary meaning; lakṣyaḥ—the secondary meaning; ca—and; sambandhas—indirect meaning used in metaphors; tataḥ—from this; tṛtīyam—three-fold meaning; āgatam—is attained.

A text may be interpreted in three ways: 1. The literal (primary) meaning may be accepted, 2. One may reject the literal meaning and accept a secondary, not



so commonly used, meaning of the words, or 3. One may accept the statements as metaphorical or allegorical. In order to establish their theory, the Māyāvādīs have diligently rejected the literal interpretation of the Vedic statements and have put forward an interpretation based on accepting the secondary meanings of the words.

TEXT 27

*nābhidhā samatābhāvād
hetu-abhāvāt ca lakṣaṇā
māyāvādi-mate brahma
bodhyate kena hetunā*

na—not; *abhidhā*—the primary meaning; *samatā*—of equality; *abhāvāt*—because of the nonexistence; *hetu*—of a cause; *abhāvāt*—because of the nonexistence; *ca*—also; *lakṣaṇā*—the secondary meaning; *māyāvādi*—of the Māyāvādīs; *mate*—in the opinion; *brahma*—the Supreme Brahman; *bodhyate*—is understood; *kena*—by what?; *hetunā*—cause.

Taken literally, the Vedic statements do not at all support the theory that the individual spirit soul is the same as the Supreme Brahman. For this reason the Māyāvādīs have rejected the literal meaning of the texts and concocted a figurative interpretation based on accepting obscure definitions of words and rejecting the commonly used meanings of words. How do the Māyāvādīs expect to understand the truth about Brahman if they adopt this devious policy?

TEXT 28

*sa hetur mukhyayā vṛttyā
jagatkarteti kathyate
sakartṛkatvam eteṣām
anumānāt ca sidhyate*

saḥ—this; *hetuḥ*—cause; *mukhyayā*—by the primary meaning; *vṛttyā*—by the interpretation of words; *jagat*—of the universe; *kartā*—the creator; *iti*—thus; *kathyate*—is described; *sa-kartṛkatvam*—the condition of having a creator; *eteṣām*—of them; *anumānāt*—by inference; *ca*—also; *sidhyate*—is understood.

The Vedas directly state that the Supreme Brahman is the original creator of the universe (*jagat-kartā*). From this statement it is only logical to infer that the one Supreme is the cause of the many living entities. The many living entities thus have the Supreme as their creator. This is the direct meaning of the Vedic statement.

TEXT 29

*vedāḥ pramāṇaṁ smṛtayaḥ pramāṇaṁ
prameyam āste khalu tatra tatra
vedaīś ca sarvair aham eva vedyo
vedas tatas tad-viśayī-karoti*

vedāḥ—The Vedas; *pramāṇaṁ*—evidence; *smṛtayaḥ*—the *smṛti*-śāstras; *pramāṇaṁ*—evidence; *prameyam*—the conclusion; *āste*—is; *khalu*—indeed; *tatra tatra*—in



many places; *vedaiḥ*—by the *Vedas*; *ca*—also; *sarvaiḥ*—by all; *aham*—I; *eva*—indeed; *vedyḥ*—to be known; *vedaḥ*—the *Vedas*; *tataḥ*—thus; *tad-viṣayī-karoti*—corroborate this.

The *Śruti* and *Smṛti* give abundant evidence to support this interpretation: that the one Supreme Brahman is the creator of the many living entities. That the *Vedas* describe the distinct individuality of the one Supreme Brahman and the many individual spirit souls is confirmed by Lord Kṛṣṇa in *Bhagavad-gītā*, where He said (15.15): *Vedais ca sarvair aham eva vedyah* ("By all the *Vedas* I am to be known.")

TEXT 30

*satyam tv asaty api jñānam
arthe śabdaḥ karoti hi
kim uta brahmaṇīśāne
sa-carācara-kartari*

satyam—truth; *tu*—indeed; *asati*—in that which is false; *api*—also; *jñānam*—knowledge; *arthe*—in the meaning; *śabdaḥ*—the Vedic statements; *karoti*—does; *hi*—indeed; *kim uta*—why?; *brahmaṇi*—the Supreme Brahman; *īśāne*—the supreme controller; *sa-carācara*—of the moving and nonmoving living entities; *kartari*—the creator.

The Māyāvādīs claim that the *Vedas* say that the material world is unreal. O Māyāvādīs, even if this is

so, how can you infer from it that the Supreme Brahman, who is full of all opulences and the origin of all moving and unmoving entities is also unreal?

TEXT 31

*vāco nivṛttā manasā saheti
tasyāyam arthaḥ kriyate śṛṇudhvam
hṛdā samam tad-viṣayī-karoti
tato nivṛttānavagāhya-bhāvāt*

vācaḥ—by words; *nivṛttā*—approachable; *manasā*—by the mind; *saha*—with; *iti*—thus; *tasya*—of this; *ayam*—this; *arthaḥ*—meaning; *kriyate*—is done; *śṛṇudhvam*—please hear; *hṛdā*—devotional spirit; *samam*—with; *tad-viṣayī-karoti*—becomes perceived; *tataḥ*—from this; *nivṛtta*—not completely understood; *anavagāhya-bhāvāt*—because of possessing unlimited profound transcendental qualities.

The Māyāvādīs may say that the Vedic scriptures clearly state that the Supreme cannot be understood by the mind or described in words.

To this I respond: "O Māyāvādīs, please hear my reply. This statement means that the Supreme cannot be understood by the mental gymnastics of foolish speculators. The Supreme can only be understood when one hears about Him from the right source and with the proper devotional spirit. Furthermore, because the Supreme Brahman possesses infinite and unfathomable transcendental qualities, no one is able to completely know or describe Him."



TEXT 32

agocaram mano vācam
 iti śabdāt pratīyate
 śabdasyaiva tato vācyam
 na ca śabdaḥ sa khañjati

agocaram—beyond the range of perception; *manaḥ*—the mind; *vācam*—words; *iti*—thus; *śabdāt*—from the statement of the *Vedas*; *pratīyate*—is accepted; *śabda-sya*—of the word; *eva*—certainly; *tataḥ*—therefore; *vā-cyam*—describable in words; *na*—not; *ca*—and; *śabdaḥ*—the Vedic statements; *saḥ*—they; *khañjati*—limp as a cripple.

The Māyāvādīs claim that the Vedic statement *Avān-mānasa-gocaram* ("The Supreme cannot be understood by the mind or described in words.") proves that the Supreme cannot be described or understood.

To this I reply: "This description may apply to ordinary words or thoughts, but not to the words of the *Vedas*. The *Vedas* elaborately describe the Supreme Brahman. Please do not think that the statements of the *Vedas* are like a limping cripple who cannot describe the Supreme."

TEXT 33

śabda-brahmaṇi niṣṇātaḥ
 para-brahmādhigacchati

ity-ādi-muni-vākyaṁ tu
 bhrantaṁ pralapitaṁ na hi

śabda-brahmaṇi—the description of the Supreme in the *Vedas*; *niṣṇātaḥ*—expert at understanding; *para-brahma*—to the Supreme Brahman; *adhigacchati*—goes; *iti*—thus; *ādi*—beginning with; *muni*—of the great sages; *vākyaṁ*—the statements; *tu*—indeed; *bhrantaṁ*—error; *pralapitaṁ*—spoken; *na*—no; *hi*—indeed.

O proud Māyāvādīs, you think yourselves to be great scholars although you actually have no place in the company of the learned. The *Vedas* say, *śabda-brahmaṇi niṣṇātaḥ para-brahmādhigacchati* ("Expert in understanding the Supreme, they who are actually learned attain the spiritual realm."). There is no error in these words of the Vedic sages. Please do not say that no one can understand or describe the Supreme.

TEXT 34

sac-cid-ānanda-śabdānām
 sāksāto brahmaṇi dhruvam
 yathā ghaṭa-patādīnām
 tat-tad-arthāvalokanam

sat—eternity; *cit*—knowledge; *ānanda*—and bliss; *śabdānām*—of the words; *sāksātaḥ*—directly; *brahmaṇi*—in the Supreme Brahman; *dhruvam*—indeed; *yathā*—as; *ghaṭa*—the word *ghaṭa*; *paṭa*—the word *paṭa*; *ādīnā*—beginning with; *tat-tat*—various; *artha*—meanings; *avalokanam*—seeing.



The word *ghaṭa* has a specific meaning, and the word *paṭa* also has a specific meaning. Various words indicate specific objects. In the *Vedas* the words *sat* ("eternity"), *cit* ("knowledge"), and *ānanda* ("bliss") are used to directly indicate the Supreme Brahman.

TEXT 35

prajojya-prerakoktibhyām
sākṣāto graha īritaḥ
āropād vāgrataḥ pāścād
vyutpanno bālako bhavet

prajojya-prerakoktibhyām—by the primary and secondary meaning; *sākṣātaḥ*—directly; *grahaḥ*—understood; *īritaḥ*—what is spoken; *āropāt*—by indirect meaning; *vā*—or; *agrataḥ*—at the beginning; *pāścāt*—after; *vyutpannaḥ*—arrived; *bālakaḥ*—a boy; *bhavet*—may be.

Words have both primary and secondary meanings. If the meaning of a word is ambiguous, then in the course of the conversation the proper meaning will become clear by the context. If one enters a conversation when someone asks a boy, "Please bring the *saindhava*," the meaning of the man's statement may be unclear, for the word *saindhava* may mean either "salt" or "horse." However, when the boy returns with the *saindhava* the person's intention will be at once understood. In the same way the proper meanings of ambiguous words in the *Vedas* become clear

when the serious student studies the entire body of Vedic literature and sees the ambiguous statement in the proper perspective.

TEXT 36

śravaṇād guru-vākyānām
śāstrābhyāsāt punaḥ punaḥ
brahmādi-pada-sākṣātaḥ
śiṣyasyotpadyate dhruvam

śravaṇāt—from hearing; *guru*—of the spiritual master; *vākyānām*—of the words; *śāstra*—of the scriptures; *ābhyāsāt*—from the study; *punaḥ punaḥ*—again and again; *brahma*—Brahman; *ādi*—beginning with; *pada*—word; *sākṣātaḥ*—the clear perception of the meaning; *śiṣyasya*—for the student; *utpadyate*—becomes manifested; *dhruvam*—indeed.

By repeatedly hearing the words of the spiritual master and by thoroughly studying the Vedic literature, the sincere student will be able to understand the proper meaning of *Brahman* and other words in the Vedic vocabulary.

TEXT 37

kartṛtva-siddhau parameśvarasya
śarīra-siddhiḥ svata eva jātā
ghatādi-kāryeṣu api drśyate sma
kartā śarīrī khalu nāśarīrī



kartṛtva—the state of being the performer of activities; *siddhau*—in the perfection; *parama-īśvarasya*—of the supreme controller; *śarīra*—of a form; *siddhiḥ*—the perfection; *svata eva jātā*—without an external source; *ghaṭa-ādi-kāryeṣu*—in activities; *api*—also; *dṛśyate sma*—was seen; *kartā*—the performer of activities; *śarīrī*—having a form; *khalu*—indeed; *na*—not; *aśarīrī*—without a form.

The Supreme Personality of Godhead is also the supreme controller and the supreme performer of activities, and therefore His form is perfect and eternal. A performer of activities always has a form. No one has ever seen a formless performer of activities.

TEXT 38

*yady asti dehaḥ parama-īśvarasya
tad asmad-ādi-pratīmaḥ hi sa syāt
vyāpāravattve sati kartṛkānām
kiñcid viśeṣaḥ na vilokayāmaḥ*

yady—if; *asti*—there is; *dehaḥ*—a body; *parama-īśvarasya*—of the supreme controller; *tat*—that; *asmat*—of us; *ādi*—beginning with; *pratīmaḥ*—form; *hi*—indeed; *saḥ*—that form; *syāt*—is; *vyāpāravattve*—in the condition of performing activities; *sati*—being so; *kartṛkānām*—of performers of activities; *kiñcit*—something; *viśeṣaḥ*—distinction; *na*—not; *vilokayāmaḥ*—we see.

If the Supreme Personality of Godhead, who is also the supreme controller, has a form and is not formless, then we may easily conclude that he has a humanlike form similar to the forms that we ourselves bear. This may be concluded because all performers of activity have forms that are quite similar. We do not see why the Supreme Personality of Godhead should be an exception in this regard.

TEXT 39

*tat kathyate bhagavato mahad-antaram yat
kuddāla-dhātṛa-hala-pāṇi-bhṛtām janānām
ete ṣaḍ-ūrmi-vivaśāḥ śarama-bhāra-khinnā
bhrū-bhaṅga-mātra-viśayaḥ sa karoti sarvaṁ*

tat—this; *kathyate*—is said; *bhagavataḥ*—of the Supreme Personality of Godhead; *mahat*—great; *antaram*—distinction; *yat*—which; *kuddāla*—spades; *dhātṛa*—scythes; *hala*—plows; *pāṇi*—in the hand; *bhṛtām*—holding; *janānām*—of men; *ete*—they; *ṣaḍ*—the six; *ūrmi*—by the waves; *vivaśāḥ*—overcome; *śarama*—of fatigue; *bhāra*—by a great burden; *khinnāḥ*—depressed; *bhrū*—of an eyebrow; *bhaṅga*—by a slight motion; *mātra*—only; *viśayaḥ*—with the scope; *saḥ*—He; *karoti*—does; *sarvaṁ*—everything.

There is a difference between the one all-powerful Supreme Personality of Godhead and the many living entities. The living entities are continually beset by the six waves (beginning with hunger and thirst) of material existence. In order to accomplish something



the living entities have to work very hard, holding shovels, plows, and scythes in their hands. In this way, very fatigued by working hard, the living entities become morose at heart. The Supreme Personality of Godhead is not all like the individual living entities in this matter. Simply by moving an eyebrow the Supreme Personality of Godhead can attain whatever He wishes.

TEXT 40

*akartum anyathā kartum
kartum prabhavati prabhuḥ
atas tayoḥ vijānīyād
antarām mahad antaram*

akartum—to not do; *anyathā*—otherwise; *kartum*—to do; *kartum*—to do; *prabhavati*—is able; *prabhuḥ*—the Lord; *ataḥ*—then; *tayoḥ*—of them both; *vijānīyāt*—may be understood; *antaram*—difference; *mahat*—great; *antaram*—difference.

The Supreme Personality of Godhead is able to effortlessly do anything, change anything, or destroy anything. This is a very great difference between the Supreme and the tiny *jīvas* (individual spirit souls).

TEXT 41

*yad asti bhogāyatanam śarīram
loke prasiddham tad api prakāmam
lakṣmīpatitvād bhagavac-charīre
nyūnam na kiñcid ghaṭate samagram*

yat—what; *asti*—is; *bhoga*—of sensual happiness; *āyatanam*—the abode; *śarīram*—the body; *loke*—in this world; *prasiddham*—celebrated; *tat*—that; *api*—also; *prakāmam*—as much as could be desired; *lakṣmīpatitvāt*—because of being the husband of the goddess of fortune; *bhagavat*—of the Supreme Personality of Godhead; *śarīre*—in the body; *nyūnam*—diminution; *na*—not; *kiñcit*—at all; *ghaṭate*—occurs; *samagram*—complete.

Someone may say: "If the living entities in the material world sometimes suffer and sometimes enjoy because of their bodies, then, if the Supreme has a body, He must also suffer and enjoy in the same way."

To this I reply: "The conditioned living entities possess material forms subject to six changes (growth, decay, death, etc.). The spiritual body of the Supreme Personality of Godhead, because He is the master of all opulences, is not at all like these material forms. The Lord's spiritual body is never subjected to old-age, decay and death, and His happiness never diminishes."

TEXT 42

*yad-yac-charīraṁ tad-adṛṣṭa-yuktam
etādṛṣī vyāpti-varā kṛtā cet
tad asmad-ādi-prabalair adṛṣṭaḥ
samprerito 'yaṁ khalu sarva-kartā*

yad-yat—of the various living entities; *śarīram*—the material bodies; *tat*—of them; *adṛṣṭa*—by karmic reactions; *yuktam*—obtained; *etādṛṣī*—in the same way;



vyāpti-varā—universally applicable; *kṛtā*—done; *cet*—if; *tat*—that; *asmāt*—of ourselves; *ādi*—beginning with; *prabalaīḥ*—powerful; *adr̥ṣṭaḥ*—karmic reaction; *sam-preritaḥ*—impelled; *ayam*—this; *khalu*—indeed; *sarva-kartā*—the supreme controller.

Someone may object: "Every living entity attains a certain body because of his past *karma*, and therefore when the Supreme manifests a body, He has also attained that body as a karmic reaction."

To this I reply: "The Supreme is the ultimate controller, and it is He who awards the karmic results to us living entities. As the ultimate administrator of the laws of *karma*, He is not under their jurisdiction. That is the relationship between Him and us."

TEXT 43

*yad-yac-charīram tad anityam eva
vyāptis tato 'pīśvara-nitya-dehaḥ
sarvatra dr̥ṣṭā khalu bhūr anityā
nityā yathā sā paramāṇu-rūpā*

yad-yat—of the various living entities; *śarīram*—the bodies; *tat*—that; *anityam*—temporary; *eva*—certainly; *vyāptiḥ*—the conclusion that this is universally applicable; *tataḥ*—therefore; *api*—even; *īśvara*—of the Supreme Personality of Godhead; *nitya*—the eternal; *dehaḥ*—body; *sarvatra*—everywhere; *dr̥ṣṭā*—is seen; *khalu*—certainly; *bhūḥ*—the earth; *anityā*—is temporary; *nityā*—eternal; *yathā*—as; *sā*—it; *paramāṇu*—of atoms; *rūpā*—the form.

Someone may object: "All bodies are temporary. Therefore the body of the Supreme must also be a temporary manifestation."

To this I reply: "No! The body of the Supreme is eternal. Just as earth assumes various temporary shapes, although the atoms that are the source of the earth element remain eternal, in the same way the eternal living entity accepts different material bodies because of his *karma*. The original spiritual forms of both the Supreme and the subordinate living entities remain eternal, although the conditioned soul may accept different material coverings because of his *karma*."

TEXT 44

*nādr̥ṣṭam ekasya janasya kasmād
anyatra lagnam bhavatīti vācyam
yasmād vijagrāha śubhāśubhābhyām
ati-tvarāvān khalu cakrapāṇiḥ*

na—not; *adr̥ṣṭam*—karmic reaction; *ekasya*—of a single; *janasya*—living entity; *kasmād*—from what?; *anyatra*—otherwise; *lagnam*—counteracting measure; *bhavati*—is; *iti*—thus; *vācyam*—statement; *yasmād*—because; *vijagrāha*—accepted; *śubha*—by auspiciousness; *aśubhābhyām*—an inauspiciousness; *ati-tvarāvān*—very powerful; *khalu*—certainly; *cakrapāṇiḥ*—the Supreme Lord who holds the Sudarśana *cakra* in His hand.

The Vedic literatures explain that under ordinary circumstances the conditioned living entity cannot



negate the results of his past *karma*. In order to maintain the truth of this statement the Supreme Personality of Godhead, who holds the Sudarśana *cakra* in His hand, pretends to be bound by the reactions of past pious and impious deeds when He appears in this world disguised as an ordinary person.

TEXT 45

*śrutam purāṇe jagad-īśvarasya
nābhy-ambujāt sarvam idam babhūva
śarīra-siddhiḥ tata eva jātā
nābhiḥ katham hanta vinā śarīram*

śrutam—heard; *purāṇe*—in the *Purāṇas*; *jagat*—of the universe; *īśvarasya*—of the controller; *nābhi*—from the navel; *ambujāt*—from the lotus flower; *sarvam*—everything; *idam*—this; *babhūva*—came into existence; *śarīra*—of a body; *siddhiḥ*—completeness; *tataḥ*—then; *eva*—certainly; *jātā*—manifested; *nābhiḥ*—a navel; *katham*—how is it possible?; *hanta*—certainly; *vinā*—without; *śarīram*—an entire body.

I have heard in the *Purāṇas* that this entire universe came into existence from the lotus flower sprouted from the navel of the Supreme Personality of Godhead. Are we then to conclude that the Supreme has only a disembodied navel and not a complete body? If the Supreme Lord has a navel, then he must have a body complete with all limbs and senses also.

TEXT 46

*sarvendriyāśvādyam ati-prasiddham
śarīram īśasya hi ṣaḍ-guṇāḍhyam
vedaiḥ ca sarvair adhigamyamānam
yat-pāda-śaucodakam eva gaṅgā*

sarva—all; *indriya*—the senses; *āśvādyam*—to be enjoyed; *ati-prasiddham*—very famous; *śarīram*—the body; *īśasya*—of the Supreme Personality of Godhead; *hi*—indeed; *ṣaḥ*—with six; *guṇa*—transcendental opulences; *āḍhyam*—enriched; *vedaiḥ*—by all the *Vēdas*; *ca*—also; *sarvaiḥ*—by all; *adhigamyamānam*—is known; *yat*—of whom; *pāda*—of the feet; *śauca*—washed; *udakam*—water; *eva*—indeed; *gaṅgā*—the Ganges river.

The transcendental form of the Supreme Personality of Godhead is elaborately described in all the *Vēdas*. That celebrated form is very handsome, and it completely delights the senses of all the devotees. That transcendental form is endowed with the six opulences of all beauty, strength, fame, knowledge, wealth, and renunciation. The sacred Ganges river is the water that has washed the Lord's lotus feet.

TEXT 47

*adharma-vṛddhiḥ khalu dharma-hrāso
yadā yadā kāla-vaśād upaiti
tadā tadā sādhu-janasya rakṣām
asādhu-nāśam bhagavān karoti*



adharma—of irreligion; *vrddhiḥ*—the increase; *khalu*—indeed; *dharma*—of religion; *hrāsaḥ*—the diminution; *yadā yadā*—whenever; *kāla*—of time; *vaśāt*—by the force; *upaiti*—attains; *tadā tadā*—then; *sādhū-jana-sya*—of the saintly devotees; *rakṣām*—protection; *asādhū*—of the demons; *nāśam*—the destruction; *bhagavān*—the Supreme Lord; *karoti*—does.

Whenever, by the force of time, irreligion increases and religion declines, the Supreme Personality of Godhead protects the saintly devotees and destroys the demons.

TEXT 48

avatārāvatāritvāt
īśo 'pi dvi-vidhaḥ smṛtaḥ
bhaktābhakta-vibhedena
jīvo 'pi bhavati dvidhā

avatāra—from being an incarnation; *avatāritvāt*—from being the origin of all incarnations; *īśaḥ*—the Supreme Personality of Godhead; *api*—also; *dvi-vidhaḥ*—two features; *smṛtaḥ*—is considered; *bhakta*—of devotees; *abhakta*—and nondevotees; *vibhedena*—by the division; *jīvaḥ*—the individual spirit souls; *api*—also; *bhavati*—are; *dvidhā*—two divisions.

The Supreme Personality of Godhead manifests Himself in two features: 1. in His original form as the source of all incarnations, and 2. in His many *viṣṇu-tattva* incarnations. The many living entities may also

be divided into two groups: 1. the devotees (who are free from the influence of the illusory energy), and 2. the nondevotees (who are bound by the illusions of *māyā*).

TEXT 49

tatraiva kecit paramēśvarasya
vadanti jīvaṁ pratibimbam eva
matas tu teṣāṁ ghaṭate na samyag
yato vyavasthāpayitum na śakyam

tatra—there; *eva*—indeed; *kecit*—some theorists; *parama-īśvarasya*—of the Supreme Personality of Godhead; *vadanti*—say; *jīvaṁ*—the individual living entities; *pratibimbam*—the reflection; *eva*—indeed; *mataḥ*—considered; *tu*—indeed; *teṣāṁ*—of them; *ghaṭate*—is; *na*—not; *samyak*—completely; *yataḥ*—because; *vyavasthāpayitum*—to establish; *na*—not; *śakyam*—is possible.

Some theorists claim that the individual spirit souls are actually the Supreme, just as reflections on the water are the same as the reflected object. By simply fabricating this analogy these foolish persons do not at all establish the identity of the individual spirit soul and the Supreme.

TEXT 50

tathāpi kasmāt pratibimbā syāt
tasyāparicchinnā-nirāñjanasya



*jaḍasya kasmān nigamokta-dharmā-
dharmau tu tat-tat-sukha-duḥkha-bhogam*

tathā api—nevertheless; *kasmāt*—from what cause?; *pratibimbata*—the state of being a reflection; *syāt*—is; *ta-sya*—of Him; *aparicchinnā*—unlimited; *nirañjanasya*—free from material contamination; *jaḍasya*—of the foolish living entity; *kasmāt*—from what?; *nigama*—by the Vedic literatures; *ukta*—described; *dharma*—pious deeds; *dharmau*—and impious deeds; *tu*—indeed; *tat-tat*—various; *sukha*—of happiness; *duḥkha*—and suffering; *bhogam*—the experience.

How is it possible that the individual spirit souls are reflections of the Supreme and equal to Him in all respects? The individual spirit souls are not equal to the Supreme. If they are equal, then why is the Supreme described as unlimited, all-pervading, and free from material contamination? Why are the individual living entities described as being conditioned, subject to material illusion, engaged in the pious and impious deeds described in the *Vedas*, and thus experiencing the mixed happiness and suffering of material existence? The Supreme is *nirañjana*, never subject to the influence of matter.

TEXT 51

*pratibimbam bhaven nyūnam
paricchinnasya vastunaḥ
aparicchinnatā yasya
tasya tad bhavati katham*

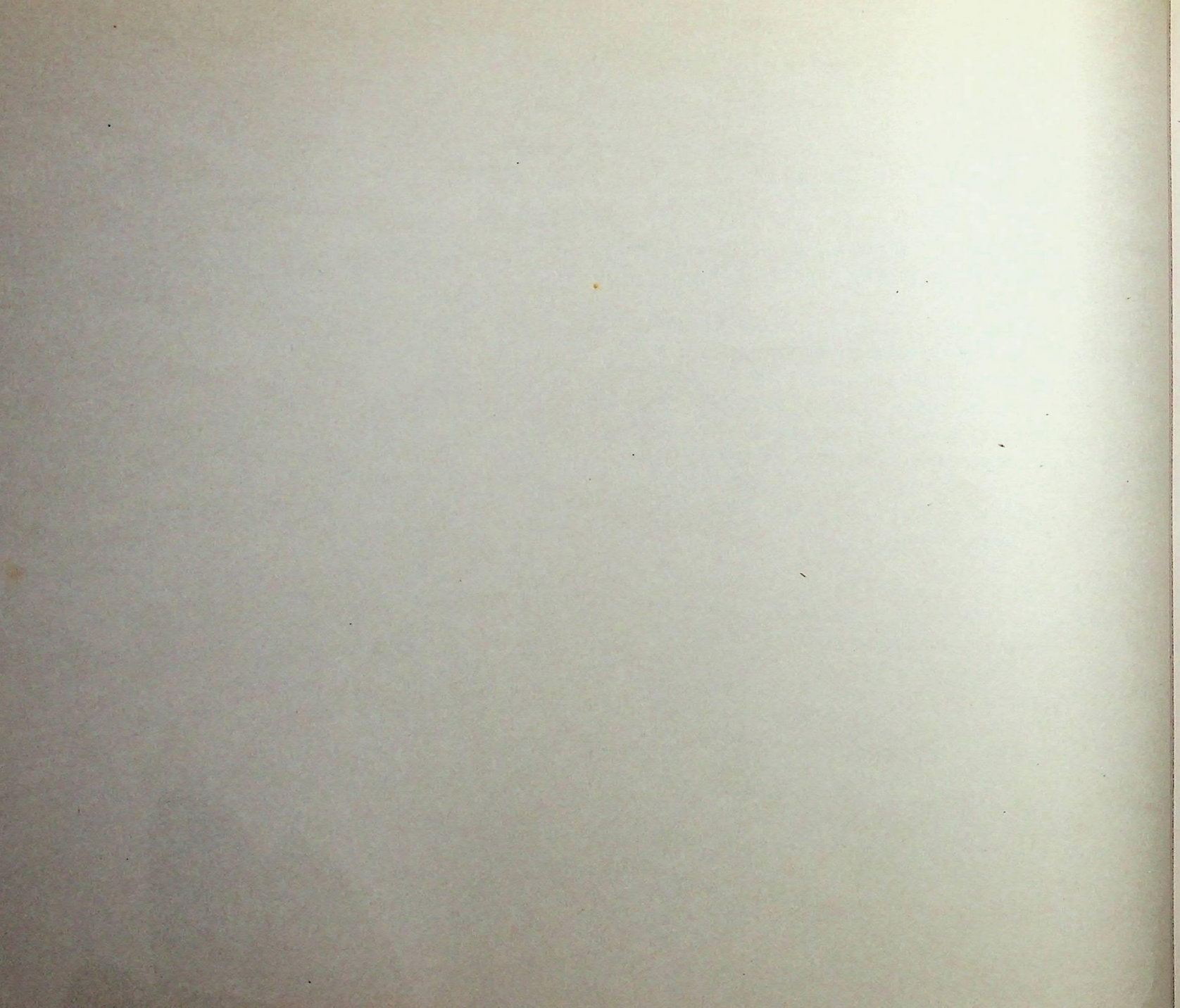
pratibimbam—a reflection; *bhavet*—is; *nyūnam*—something inferior; *paricchinnasya*—of a limited; *vastunaḥ*—substance; *aparicchinnatā*—unlimitedness; *yasya*—of which; *tasya*—of that; *tat*—therefore; *bhavati*—comes into existence; *katham*—how is it possible?

The sun, or some other object fixed in a certain place and not all-pervading, may be reflected in another place. By definition the Supreme is all-pervading. Something not localized, but present in every place, cannot be reflected. Therefore the all-pervading Supreme cannot be reflected. The analogy of reflection is completely inappropriate to describe the relation between the Supreme and the many living entities, and by using this analogy one cannot draw the conclusion that the Supreme and the many living entities are equal.

TEXT 52

*rāmānujaḥ śiṣṭa-gaṇāgra-gaṇyo
nininda bimba-pratibimba-vādam
śiṣṭair gṛhītaṁ na matas tu yasmāt
tasmād bhavec cārutaraṁ tu nūnam*

rāmānujaḥ—Rāmānujācārya; *śiṣṭa*—of learned philosophers; *gaṇa*—of the multitude; *agra-gaṇyaḥ*—the leader; *nininda*—refuted; *bimba-pratibimba-vādam*—the Māyāvāda theory that the living entities and the Supreme are identical, just as the sun and its reflection; *śiṣṭaiḥ*—by the learned and intelligent; *gṛhītaṁ*—ac-



cepted; *na*—not; *mataḥ*—considered; *tu*—indeed; *yasmāt*—because; *tasmāt*—therefore; *bhavi*—may be; *cārutaram*—logical and pleasing; *tu*—indeed; *nūnam*—certainly.

Rāmānujācārya, the most exalted of spiritual philosophers, has already refuted the Māyāvāda theory that the Supreme and the individual spirit souls are identical, just as the sun and its reflection. Because of his expert refutation, intelligent readers will no longer accept the Māyāvāda idea, but will simply joke and laugh at its foolishness.

TEXT 53

*tayor anādi-bhedo 'sti
dvā suparṇāv iti śruteḥ
sakhāyāv iti nirdeśād
aikyaṁ tu ghaṭate katham*

tayor—of Them; *anādi*—eternal and without a beginning in time; *bhedah*—difference; *asti*—is; *dvā suparṇau*—two birds; *iti*—thus; *śruteḥ*—from the Śruti-śāstra; *sakhāyau*—two friends; *iti*—thus; *nirdeśāt*—by the example; *aikyaṁ*—oneness; *tu*—indeed; *ghaṭate*—is; *katham*—how?

The Śruti-śāstra explains that the Supreme and the individual spirit soul are like two friendly birds sitting on a tree. It is clearly explained there that they are two, and in this way the eternal distinction between them is established. How have the Māyāvādīs become

so bewildered that they now contradict the Vedic statement and say that they are both one?

TEXT 54

*brahmaivāhaṁ na saṁsārī
brahmaṇy ātmana īkṣaṇāt
śokādi-viniṣṭtiḥ syāt
phalaṁ naikyam kadācana*

brahma—Brahman; *eva*—indeed; *aham*—I am; *na*—not; *saṁsārī*—a product of the material world; *brahmaṇi*—in the Supreme Brahman; *ātmanaḥ*—of the self; *īkṣaṇāt*—because of seeing; *śoka*—lamentation; *ādi*—beginning with; *viniṣṭtiḥ*—cessation; *syāt*—is; *phalam*—result; *na*—not; *aikyaṁ*—oneness; *kadācana*—at any time.

The Vedas explain, *Brahmaivāhaṁ na saṁsārī* ("I am Brahman. I do not belong to this material world of birth and death."). This means that the advanced transcendentalist no longer identifies himself as a product of material nature but understands that he is spirit, different from matter. In this way he becomes free from all lamentation and all kinds of material contamination. This is the proper explanation of this statement, not the false oneness imposed by the Māyāvādīs.

TEXT 55

*aham eva khalu brahma
brahmaṇas tv ātmanīkṣaṇāt*



*parokṣa-vinivṛtīḥ syāt
phalaṁ naikyam kadācana*

aham—I; *eva*—indeed; *khalu*—indeed; *brahma*—Brahman; *brahmaṇaḥ*—from the Supreme Brahman; *tu*—indeed; *ātmani*—in the self; *īkṣānāt*—from seeing; *parokṣa*—of the invisible; *vinivṛtīḥ*—cessation; *syāt*—is; *phalam*—the result; *na*—not; *aikyam*—oneness; *kadācana*—at any time.

The Vedas explain, *aham eva khalu brahma* ("I am Brahman."). This means that the advanced transcendentalist gives up the cripple-minded conception of materialism and understands his actual spiritual identity in relation to the Supreme, but it does not mean that at any time he will become identical with the Supreme Brahman.

TEXT 56

*ekāgra-buddhyā pariśīlanena
brahmaiva sa syād iti naiva vācyam
kiñcid guṇasyaiva bhavet praveśo
yat kīṭa-bhṛṅgādiṣu dr̥ṣṭam ittham*

ekāgra—with single-pointed; *buddhyā*—concentration; *pariśīlanena*—with devotional practice; *brahma*—Brahman; *eva*—indeed; *saḥ*—he; *syāt*—is; *iti*—thus; *na*—not; *eva*—indeed; *vācyam*—the statement; *kiñcit*—something; *guṇasya*—of the quality; *eva*—indeed; *bhavet*—is; *praveśaḥ*—entrance; *yat*—which; *kīṭa*—of a

larva; *bhṛṅga*—a bee; *ādiṣu*—beginning with; *dr̥ṣṭam*—seen; *ittham*—in this way.

Some theorists claim that by meditating on the Supreme with fixed concentration of the mind, the aspiring *yogī* becomes the Supreme, just as a larva meditates on becoming a bumblebee and actually becomes transformed by that meditation.

To this I reply: "You have created this analogy in the factory of your fertile brain, but it is not supported by any Vedic literature. Just as the larva becomes a bumblebee, an individual spirit soul may attain some of the qualities of the Supreme in minute degree, but he never actually becomes equal to the Supreme Personality of Godhead."

TEXT 57

*bhaktyā sadā brāhmaṇa-pūjanena
śūdro 'pi na brāhmaṇatām upaiti
kiñcid guṇasyaiva bhavet praveśo
na brāhmaṇaḥ syāt khalu śūdra-jātiḥ*

bhaktyā—with devotion; *sadā*—continually; *brāhmaṇa*—the intellectual caste; *pūjanena*—by worshiping; *śūdraḥ*—an unintelligent person; *api*—also; *na*—does not; *brāhmaṇatām*—the status of being an intellectual; *upaiti*—attain; *kiñcit*—something; *guṇasya*—of the qualities; *eva*—indeed; *bhavet*—may be; *praveśaḥ*—entrance; *na*—not; *brāhmaṇaḥ*—an intellectual; *syāt*—may be; *khalu*—indeed; *śūdra-jātiḥ*—born with only a little intelligence.



By continually worshiping intellectuals with great devotion a person born with only small intelligence does not become an intellectual, although in some ways he may adopt the habits of an intellectual. In the same way, by meditating on the Supreme no one becomes the Supreme. Who will accept the foolish statements of the Māyāvādīs?

TEXT 58

*śrī-sūtrakāreṇa kṛto vibhedo
yat karma-kartur vyapadeśa uktaḥ
vyākhyā kṛtā bhāṣya-kṛtā tathaiva
guhām praviṣṭau iti bheda-vākyaiḥ*

śrī-sūtrakāreṇa—by Śrīla Vyāsadeva, the author of *Vedānta-sūtra*; *kṛtaḥ*—done; *vibhedaḥ*—difference; *yat*—which; *karma*—of activities; *kartuḥ*—of the performer; *vyapadeśaḥ*—the description; *uktaḥ*—spoken; *vyākhyā*—the commentary; *kṛtā*—done; *bhāṣya-kṛtā*—by Śaṅkarācārya, the famous commentator on *Vedānta-sūtra*; *tathā*—in that way; *eva*—indeed; *guhām*—within the heart; *praviṣṭau*—entered; *iti*—thus; *bheda*—of difference; *vākyaiḥ*—by the statements.

In *Vedānta-sūtra* Śrīla Vyāsadeva affirms the eternal distinction between the Supreme and the individual spirit souls in the statement *karma-kartṛ-vyapadeśāc ca* ("There are two performers of activity."). In his commentary on this *sūtra* Śaṅkarācārya admits the eternal distinction between the Supreme and the individual spirit souls. In explaining

this *sūtra* Śaṅkarācārya quotes the statement of the *Upaniṣads: guhām praviṣṭau* ("Two living entities, the individual spirit soul and the Supreme Param-ātmā, reside in the heart.").

TEXT 59

*smṛteś ca hetor api bhinna ātmā
naisargikaḥ sidhyati behda eva
na cet katharṇ sevaka-sevya-bhāvaḥ
kaṇṭhoktir eṣā khalu bhāṣyakartuḥ*

smṛteḥ—from the *smṛti-śāstra*; *ca*—also; *hetor*—because; *api*—also; *bhinnaḥ*—different; *ātmā*—self; *naisargikaḥ*—by nature; *sidhyati*—is demonstrated; *behdaḥ*—difference; *eva*—indeed; *na*—not; *cet*—if; *katharṇ*—how?; *sevaka*—of the servant; *sevya*—and the served; *bhāvaḥ*—the conception; *kaṇṭha*—from the throat; *uktiḥ*—statement; *eṣā*—this; *khalu*—indeed; *bhāṣyakartuḥ*—from Śaṅkara, the commentator on *Vedānta*.

In his commentary on *Vedānta-sūtra* 1.2.5, Śaṅkarācārya quoted verses from *Bhagavad-gītā** that clearly show that the Supreme Lord and the individual spirit souls are eternally different entities. If Śaṅkara did not accept that the Supreme Lord and the individual spirit souls are eternally different, then how could he have quoted these verses that clearly reveal their relationship as master and servant?



TEXT 60

*aham sukhī kvāpi bhavāmi duḥkhī
sukha-svarūpaḥ satatam sa ātmā
evam hi bhedaṁ katham aikyam eva
tayor dvayor bhinna-padārthayor yat*

aham—I am; *sukhī*—happy; *kva api*—sometimes; *bhavāmi*—I become; *duḥkhī*—unhappy; *sukha*—of transcendental bliss; *svarūpaḥ*—the form; *satatam*—always; *saḥ*—He; *ātmā*—the Supreme; *evam*—in this way; *hi*—certainly; *bhedaṁ*—difference; *katham*—how is it possible?; *aikyam*—oneness; *eva*—certainly; *tayor*—of them; *dvayor*—two; *bhinna*—difference; *pada*—of the word; *arthayor*—the meaning; *yat*—which.

I am subject to conditional life, where I enjoy at certain times and at other times I suffer. The Supreme Personality of Godhead, however, is naturally always full of transcendental bliss, and he never suffers. This is the distinction between the Supreme and myself. How is it possible for us to be identical if we are so different in this way?

* "The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine made of material energy."

—*Bhagavad-gītā* 18.61

"O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode."

—*Bhagavad-gītā* 18.62

TEXT 61

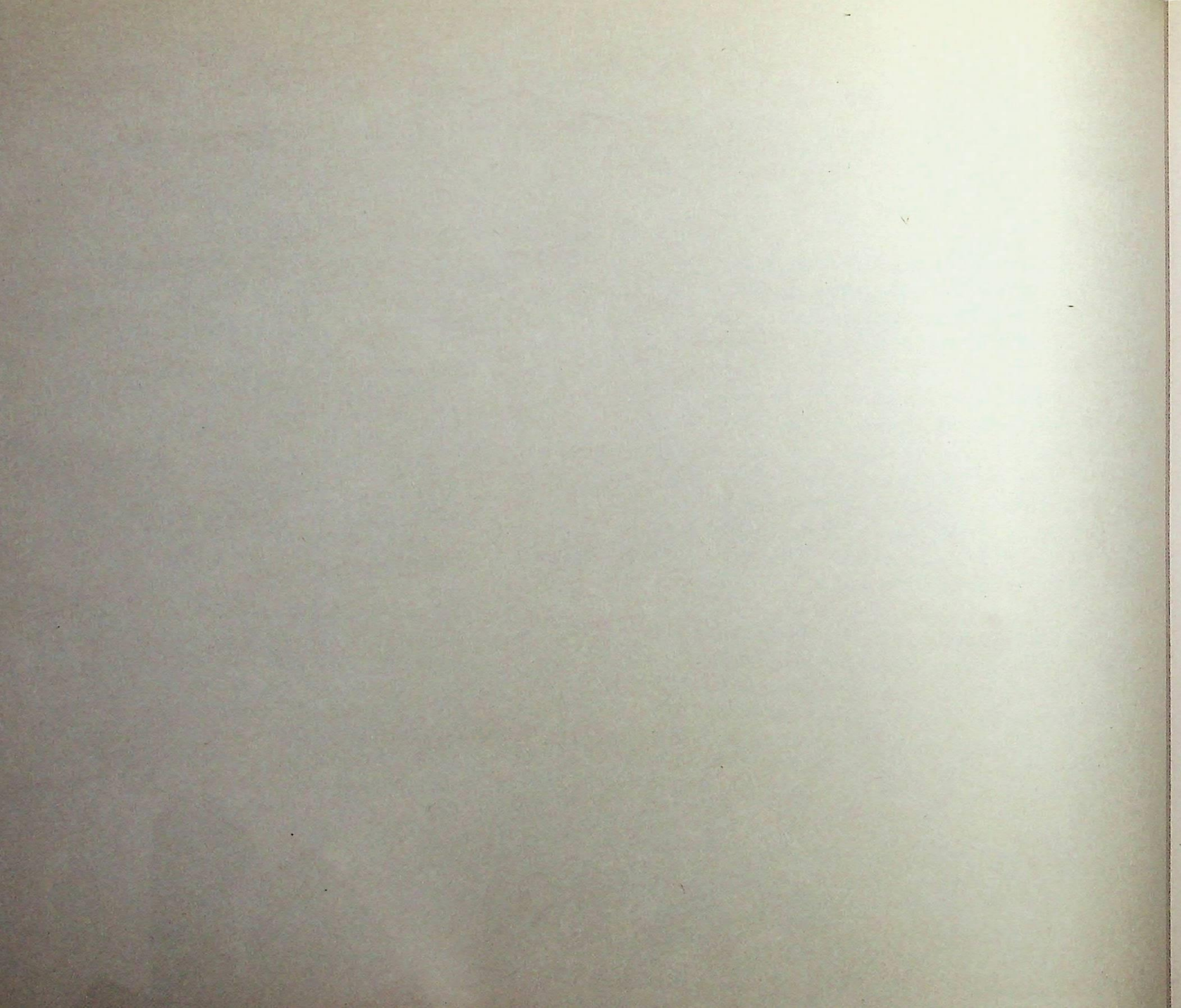
*nityaḥ svayaṁ-jyotir anāvṛto 'sāu
ati-viśuddho jagad-eka-sākṣī
jīvas tu naivam-vidha eva tasmād
abheda-vṛkṣopari vajra-pātaḥ*

nityaḥ—eternal; *svayaṁ-jyotiḥ*—self-effulgent; *anāvṛtaḥ*—free from material contact; *asau*—He; *ati-viśuddhaḥ*—supremely pure; *jagat*—of the universe; *eka*—sole; *sākṣī*—the witness; *jīvaḥ*—the individual spirit soul; *tu*—indeed; *na*—not; *evam-vidhaḥ*—in this way; *eva*—certainly; *tasmāt*—from this; *abheda*—of the theory of oneness; *vṛkṣa*—the tree; *upari*—on; *vajra*—of a thunderbolt; *pātaḥ*—the falling.

The Supreme is eternal, self-effulgent, always free from material contact, supremely pure, and the sole all-pervading, all-knowing witness and overseer of the entire universe. No reasonable person can present any evidence that these words may also be a description of the individual spirit soul. These words are a thunderbolt that strikes the tree of impersonalist monism and fells it.

TEXT 62

*jīvātmanor ye pravadyantī abhedaṁ
teṣāṁ mate dvandva-samāsa-bādhaḥ
udāhṛtaṁ vāg-dṛṣad-ādi-rūpaṁ
dvandvo hi bhede na kadāpy abhede*



jīva—of the individual spirit soul; *ātmanoh*—and the Supreme Personality of Godhead; *ye*—they who; *pravadanīti*—say; *abheda*—nondifference; *teṣāṃ*—of them; *mate*—in the opinion; *dvandva-samāsa*—a compound of two words; *bādhaḥ*—obstruction; *udāhṛtam*—cited as an example; *vāk*—the statement; *dr̥ṣad-ādi-rūpam*—*dr̥ṣad-ādi-rūpam*; *dvandvaḥ*—the pair; *hi*—certainly; *bhede*—in the difference; *na*—not; *kadā api*—at any time; *abhede*—in oneness.

In the *Vedas* we find the word *jīvātmanoh* ("of the individual spirit soul and the Supreme"). Although the obvious meaning of this word is that the individual spirit soul and the Supreme are eternally different and never become identical in a homogeneous merging, still, in order to keep their theory intact, the Māyāvādīs reject the rules of Sanskrit grammar and foolishly deny that *jīvātmanoh* is a *dvandva-samāsa*.

TEXT 63

abhede jāyate nūnam
samāsaḥ karmadhārayaḥ
samānādhikaranyena
nīlotpalam udāhṛtam

abhede—in distinction; *jāyate*—is produced; *nūnam*—indeed; *samāsaḥ*—compound; *karmadhārayaḥ*—of an adjective; *samānādhikaranyena*—as if they were equal; *nīla*—blue; *utpalam*—lotus flower; *udāhṛtam*—cited as an example.

In order to keep their theory intact the Māyāvādīs interpret the word *jīvātmanoh* as a *karmadhāraya* (adjective) compound. In this way they say that the word "individual living entity" is an adjective modifying the noun "the Supreme," just as the word "blue" may be employed to modify the noun "lotus flower." In this way they reject the obvious meaning, and by grammatical jugglery try to establish their own unfounded and fanciful interpretation.

TEXT 64

annam brahmeti vākyāni
yathā tiṣṭhanti bhūriśaḥ
tathā brahmāham asmi
viññeyopāsanaṁ parā

annam—food; *brahma*—spiritual; *iti*—thus; *vākyāni*—the words; *yathā*—just as; *tiṣṭhanti*—stand; *bhūriśaḥ*—in abundance; *tathā*—in that way; *brahma*—Brahman; *aham*—I; *asmi*—am; *iti*—thus; *viññeya*—should be known; *opāsanaṁ*—worship; *parā*—supreme.

In Vedic literature we find the phrase *annam brahma* ("spiritual food") many times. This phrase means that when food is offered in sacrifice to the Supreme Personality of Godhead it become spiritualized. In the same way, when we find the phrase *brahmāham asmi* ("I am Brahman"), these words should be interpreted to mean that by engaging in the devotion service to the Supreme the individual spirit soul becomes able to abandon the misconception of



identifying the external material body as the self and understand that he is actually spirit (Brahman) and not matter.

TEXT 65

*bhede 'py abhede 'pi bahūni santi
vākyaṇi nūnaṁ nigame purāṇe
mātsaryam utsrjya vicārya tāthyam
pathyam śarīram pravadanti dhīrāḥ*

bhede—in difference; *api*—also; *abhede*—in nondifference; *api*—also; *bahūni*—many; *santi*—are; *vākyaṇi*—statements; *nūnaṁ*—certainly; *nigame*—in the Vedas; *purāṇe*—in the Purāṇas; *mātsaryam*—envy; *utsrjya*—abandoning; *vicārya*—considering; *tāthyam*—the truth; *pathyam*—suitable; *śarīram*—the body; *pravadanti*—say; *dhīrāḥ*—philosophers.

Many passages from the Vedas and Purāṇas may be quoted to prove that the individual spirit souls are different from the Supreme, and many other passages may also be quoted to prove that they are not different. Abandoning all envy, learned spiritual philosophers have carefully considered these points, and they have concluded that both the Supreme and the individual spirit souls possess eternal distinct forms and personalities.

TEXT 66

*bhrānta pratārīta-mate nanu jīva re tvam
brahmāham asmi vacanaṁ kuru dūram asmāt*

*tattvam katham bhavasi daiva-hata-prakāmaḥ
saṁsāra-dustara-mahārṇava-madhya-magnaḥ*

bhrānta—bewildered; *pratārīta*—stolen; *mate*—whose intelligence; *nanu*—certainly; *jīva*—individual spirit soul; *re*—O!; *tvam*—you; *brahma*—Brahman; *aham*—I; *asmi*—am; *vacanaṁ*—the statement; *kuru*—please make; *dūram*—far away; *asmāt*—from us; *tattvam*—the truth; *katham*—how is it possible?; *bhavasi*—you are; *daiva*—by destiny; *hata-prakāmaḥ*—beaten; *saṁsāra*—of repeated birth and death; *dustara*—the impassable; *mahā*—great; *arṇava*—ocean; *madhya*—in the middle; *magnaḥ*—plunged.

O bewildered individual spirit soul, your intelligence has been stolen away by the Māyāvāda illusion. Please give up this continual muttering of *brahmāham asmi* ("I am Brahman") and understand that because you are drowning in the middle of the impassable ocean of repeated birth and death, helplessly tossed by the waves of the reactions of past actions, you cannot possibly be the Supreme.

TEXT 67

*lakṣmī-kāntaḥ prakāṣa-paramānanda-pūrṇāmṛtābdhiḥ
sevyo rudra-prabhṛti-vibudhair yasya pādāmbu gaṅgā
sṛṣṭeḥ pūrvaṁ sṛjati nikhilam bhrū-vibhaṅgena sadyaḥ
so 'haṁ vākyam vadasi bata re jīva rakṣyo na rājā*

lakṣmī—of the goddess of fortune; *kāntaḥ*—the husband; *prakāṣa*—manifest; *parama*—transcendental;



ānanda—bliss; *pūrṇa*—full; *amṛta*—of nectar; *abdhiḥ*—an ocean; *sevyah*—the supreme object of service; *rudra-prabhṛti-vibudhaiḥ*—for Lord Śiva and the other great demigods; *yasya*—of whom; *pāda*—of the feet; *ambu*—the water; *gaṅgā*—the Ganges river; *sṛṣṭeḥ*—the material creation; *pūrvam*—before; *sṛjati*—creates; *nikhilam*—everything; *bhrū*—of His eyebrow; *vibhaṅgena*—with the movement; *sadyah*—at once; *saḥ*—He; *aham*—I am; *vākyaṁ*—the statement; *vadasī*—you say; *bata*—indeed; *re*—O; *jīva*—individual spirit soul; *rakṣyah*—a child meant to be protected; *na*—not; *rājā*—the supreme monarch.

The Supreme is the husband of the goddess of fortune. He is a nectar ocean of transcendental bliss. Lord Śiva and all the great demigods serve Him. The sacred Ganges is water that has washed His feet. Before the material cosmos was manifested he created everything in a moment simply by slightly moving His eyebrow. O individual spirit soul, your continual muttering of *so 'ham* ("I am the Supreme") is completely unreasonable and illogical. He is the supreme master, the monarch who rules all existence, and you are His small son, always dependent on His protection.

TEXT 68

*yena vyāptam akhaṇḍa-maṇḍalam idam brahmāṇḍa-
bhaṇḍādikaṁ
re re manda-mate tvayā katham aho so 'ham vacaḥ
kathyate*

*kasya tvam kuta āgataḥ katham are saṁsāra-bandha-
klamas
tattvam tat paricintaya sva-hṛdaye bhrāntasya mārgam
tyaja*

yena—by whom; *vyāptam*—is pervaded; *akhaṇḍa-maṇḍalam*—the entirety of existence; *idam*—this; *brahmāṇḍa-bhaṇḍa*—the material universes; *ādikaṁ*—beginning with; *re*—O!; *re*—O!; *manda*—slow; *mate*—whose intelligence; *tvayā*—by you; *katham*—how is it?; *aho*—ah!; *saḥ*—He; *aham*—I am; *vacah*—the statement; *kathyate*—is spoken; *kasya*—of whom?; *tvam*—you; *kutaḥ*—from where?; *āgataḥ*—has arrived; *katham*—how?; *are*—O!; *saṁsāra*—of material existence; *bandha*—by the bondage; *klamaḥ*—distressed; *tattvam*—the truth; *tat*—that; *paricintaya*—considering; *sva-hṛdaye*—in your heart; *bhrāntasya*—of the bewildered; *mārgam*—the path; *tyaja*—please abandon.

O foolish individual spirit soul, how is it that you are saying "I am the Supreme who pervades the entire universe"? O individual spirit soul, who has placed you within this material universe? From where have you come? Why are you forced to suffer so greatly within this world? O individual spirit soul, please honestly reflect within your heart and try to understand what is the actual truth. Please give up this illusory path of the Māyāvāda theory.

TEXT 69

*so 'ham mā vada sevyā-sevakatayā nityam bhaja śrī-harim
tena syāt tava sad-gatir dhruvam adhaḥ pāto bhaved
anyathā
nānā-yoniṣu garbha-vāsa-viṣaye duḥkham mahat prāpyate
svarge vā narake punaḥ punar aho jīva tvayā bhramyate*

saḥ—He; *aham*—I am; *mā*—don't; *vada*—say; *sevyā-sevakatayā*—with the conception of the Supreme as the supreme object of service and the individual spirit soul as His eternal servant; *nityam*—eternally; *bhaja*—please worship; *śrī-harim*—Lord Hari; *tena*—by that worship; *syāt*—will be; *tava*—of you; *sat-gatiḥ*—auspicious future; *dhruvam*—eternally; *adhaḥ*—down; *pātaḥ*—fallen; *bhaved*—may be; *anyathā*—otherwise; *nānā*—into various; *yoniṣu*—species of life; *garbha*—in a mother's womb; *vāsa-viṣaye*—in the residence; *duḥkham*—suffering; *mahat*—great; *prāpyate*—is attained; *svarge*—in the celestial material planets; *vā*—or; *narake*—in the hellish worlds; *punaḥ*—again; *punaḥ*—and again; *aho*—aha!; *jīva*—O individual spirit soul; *tvayā*—by you; *bhramyate*—is wandered within.

O individual spirit soul, please give up this muttering of *so 'ham* ("I am the Supreme"). Know that you are the eternal servant of Lord Hari, engage in His pure devotional service, and thus become qualified to enter the eternal spiritual world. If you reject the service of Lord Hari you will fall down into the wombs of mothers from many different species, and you will

suffer great anguish as you wander among the hells and heavens of the material world.

TEXT 70

*so 'ham jñānam idam bhramas tava bhaja tvam pāda-
padmam hares
tasyāham kila sevakaḥ sa bhagavāns trailokya-nātho
yataḥ
advaitākhyā-matam vihāya jhaṭati dvaite pravṛtto bhava
svānte samprati vidyate yadi harāv ekānta-bhaktis tadā*

saḥ—He; *aham*—I am; *jñānam*—knowledge; *idam*—this; *bhramas*—bewilderment; *tava*—of you; *bhaja*—please worship; *tvam*—you; *pāda-padmam*—the lotus feet; *hareḥ*—of Lord Kṛṣṇa; *tasya*—of Him; *aham*—I; *kila*—indeed; *sevakaḥ*—the servant; *saḥ*—He; *bhagavān*—the Lord; *trailokya*—of the three worlds; *nāthaḥ*—the master; *yataḥ*—because; *advaita*—monism; *ākhyā*—named; *matam*—opinion; *vihāya*—abandoning; *jhaṭati*—immediately; *dvaite*—in dualism; *pravṛttaḥ*—engaged; *bhava*—become; *sva-ante*—in your heart; *samprati*—now; *vidyate*—is; *yadi*—if; *harau*—in Lord Kṛṣṇa; *eka-anta*—unalloyed; *bhaktiḥ*—devotional service; *tadā*—then.

O individual spirit soul, you have made a great mistake by accepting the motto *so 'ham* ("I am the Supreme"). Please reject this illusion and engage in pure devotional service to Lord Kṛṣṇa. Let your motto become "Lord Kṛṣṇa is the Supreme Personality of

Godhead, the supremely powerful and opulent master of the three worlds, and I am His eternal servant." Give up the Māyāvāda fallacy and understand the eternal distinction between Lord Kṛṣṇa and yourself. In this way attain unflinching pure devotion for Lord Kṛṣṇa.

TEXT 71

*vākyaṁ nārada-pañcarātra-viṣaye cānyatra sarvatra ca
jñātvā vaiṣṇava-tantra-sūtram akhilaṁ nirṇīyatām yad-
dhitam
śakto jñātum aho na bhedom anayoḥ jīvātmanor durjano
māyāvāda-durāgraha-grasita-dhīḥ tatraiva hetur mahān*

vākyaṁ—the statement; *nārada-pañcarātra-viṣaye*—in the Nārada-pañcarātra; *ca*—also; *anyatra*—in another place; *sarvatra*—everywhere; *ca*—also; *jñātvā*—understanding; *vaiṣṇava-tantra-sūtram*—the sūtras of the Vaiṣṇava-tantras; *akhilaṁ*—everything; *nirṇīyatām*—should be considered; *yad*—which; *hitam*—placed; *śaktaḥ*—able; *jñātum*—to understand; *aho*—ah!; *na*—not; *bhedam*—difference; *anayoḥ*—of Them; *jīva*—the individual spirit soul; *ātmanoḥ*—and the Supreme Personality of Godhead; *durjanaḥ*—a sinful person; *māyāvāda*—the Māyāvāda theory; *durāgraha*—stubborn; *grasita*—swallowed; *dhīḥ*—whose intelligence; *tatra*—there; *eva*—certainly; *hetuḥ*—the cause; *mahān*—great.

The eternal distinction between the Supreme and the individual spirit souls is clearly described in the Nārada-pañcarātra and all other Vedic literatures.

Still, because their intelligence is devoured by the demonic Māyāvāda theory, many great scholars have become stubborn and impious. They are now unable to understand the difference between the Supreme and the individual spirit souls.

TEXT 72

*pittādhikyavatām yathaiva rasanā khaṇḍa-sthitām
mādhurīm
śaṅkhasthaṁ kila kāca-kāmalavatām netre yathā śuklatām
mātrācintita-cetasām iva manaḥ svaccham hareḥ
kīrtanam
jñātum draṣṭum avaitum atra khalu no yātā yathaiva kramāt*

pittādhikyavatām—of those afflicted with jaundice; *yathā*—as; *eva*—certainly; *rasanā*—the tongue; *khaṇḍa*—in sugar; *sthitām*—situated; *mādhurīm*—the sweetness; *śaṅkha*—in a conchshell; *sthaṁ*—situated; *kila*—certainly; *kāca-kāmalavatām*—of them whose eyes are diseased; *netre*—in the eyes; *yathā*—as; *śuklatām*—the whiteness; *mātrā-cintita-cetasām*—of them whose hearts are always disturbed by anxious plans for sense gratification; *iva*—as if; *manaḥ*—the mind; *svaccham*—pure; *hareḥ*—of Lord Kṛṣṇa; *kīrtanam*—the glorification; *jñātum*—to understand; *draṣṭum*—to see; *avaitum*—to conceive; *atra*—here; *khalu*—indeed; *na*—not; *u*—indeed; *yātā*—attained; *yathā*—as; *eva*—indeed; *kramāt*—in the series.

They who are afflicted with jaundice cannot taste the sweetness of sugar, and indeed, to them sugar is



very bitter. They whose eyes are diseased cannot see the whiteness of a conchshell, because they see everything to be yellow. They whose minds are always disturbed by frantic plans to attain sense gratification cannot understand spiritual purity. In the same way, they who are afflicted with the Māyāvāda disease cannot perceive the happiness in worshiping and glorifying Lord Kṛṣṇa.

TEXT 73

*yasyaiva caitanya-lavena jīva
jāto 'si caitanyavato vareṇyaḥ
mā brūhi so 'ham śaṭha kaḥ kṛtāghnāt
anyaḥ padam vāñcati hanta bhartur*

yasya—of whom; *eva*—indeed; *caitanya*—of consciousness; *lavena*—by a tiny particle; *jīva*—O individual spirit soul; *jātaḥ*—born; *asi*—you are; *caitanyavataḥ*—to the source of all consciousness; *vareṇyaḥ*—superior; *mā*—don't; *brūhi*—say; *saḥ*—He; *aham*—I; *śaṭha*—O cheater; *kaḥ*—who?; *kṛtāghnāt*—out of ingratitude; *anyaḥ*—another; *padam*—post; *vāñcati*—desires; *hanta*—indeed; *bhartuḥ*—of the master.

TEXT 74

*nyastaḥ śrī-parameśvareṇa kṛpayā caitanya-leśas tvayi
tvam tv asmāt parameśvaraḥ svayam aham nāyāti vaktum
śaṭha*

*labdhvā kaścana durjanaḥ khalu yathā hasty-aśva-
pādātakam
bhūpād eva tadīya-rāja-padavīm cakre grahītum manaḥ*

nyastaḥ—placed; *śrī-parameśvareṇa*—by the Supreme Personality of Godhead; *kṛpayā*—by the mercy; *caitanya*—of consciousness; *leśaḥ*—a fragment; *tvayi*—in you; *tvam*—you; *tu*—indeed; *asmāt*—from this; *parameśvaraḥ*—the Supreme Personality of Godhead; *svayam*—personally; *aham*—I am; *na*—not; *āyāti*—goes; *vaktum*—to say; *śaṭha*—O rascal; *labdhvā*—having obtained; *kaścana*—someone; *durjanaḥ*—a wicked person; *khalu*—certainly; *yathā*—as; *hasti*—elephants; *aśva*—horses; *pādātakam*—an infantry; *bhūpāt*—from the king; *eva*—indeed; *tadīya-rāja-padavīm*—the royal road; *cakre*—does; *grahītum*—to seize; *manaḥ*—mind.

By the Supreme Personality of Godhead's mercy the individual living entities are endowed with a tiny fragment of consciousness. O rascal Māyāvādī, do not, on this account, arrogantly proclaim, "I am actually the Supreme." By saying this you have become like a criminal-minded person who obtains elephants, cavalry, and infantry from the king on the plea of begging for protection during a journey and then decides to use all these soldiers as his own personal army of bandits to plunder the king's property on the royal roads.



TEXT 75

*māyā yasya vaśam gatā balavatī trailokya-sammohinī
vijñeyah prabhur īśvaraḥ sa bhagavān ānanda-sac-cid-
ghanah
yas tasyā vaśam āgataḥ khalu nasi protokṣa-kalpah sadā
jñātavyah sa hi jīva ittham anayor asty eva bhedo
mahān*

māyā—the illusory potency; *yasya*—of whom; *vaśam*—being under the control; *gatā*—attained; *balavatī*—powerful; *trailokya*—the three worlds; *sammohinī*—enchanting; *vijñeyah*—should be known; *prabhuh*—the Lord; *īśvaraḥ*—the Supreme Personality of Godhead; *saḥ*—He; *bhagavān*—the supremely opulent; *ānanda*—of bliss; *sat*—eternity; *cit*—knowledge; *ghanah*—intense; *yah*—who; *tasyāḥ*—of her; *vaśam*—the control; *āgataḥ*—attained; *khalu*—indeed; *nasi*—in the nose; *protokṣa-kalpah*—led around by a ring; *sadā*—always; *jñātavyah*—should be known; *saḥ*—he; *hi*—indeed; *jīvaḥ*—the individual spirit soul; *ittham*—in this way; *anayoh*—of the two; *asti*—is; *eva*—indeed; *bhedah*—difference; *mahān*—great.

The powerful material illusory potency, who bewilders the three worlds and is known as *Māyā*, is the submissive servant of the Supreme Personality of Godhead, who is the ultimate controller, the master of all transcendental opulences, eternal, and full of all knowledge and bliss. The individual living entities are strictly subject to the control of that illusory potency, and for her they are like domestic animals led

about by a ring in the nose. Please consider for a moment. This is a very substantial difference between the Supreme and the individual living entities.

TEXT 76

*jñātvā saṅkhya-kanāda-gautama-matam pātāñjaliya-
matam
mīmāṃsā-mata-bhaṭṭa-bhāskara-matam ṣaḍ-
darśanābhyantare
siddhāntam kathayantu hanta sudhiyo jīvātmanor
vastunaḥ
kim bhedo 'sti kim ekatā kim u bhaved bhedo 'py abhedas
tayoh*

jñātvā—having understood; *saṅkhya*—the Sāṅkhya philosophy of the impostor Kapila; *kanāda*—the philosophy of Kanāda; *gautama*—of Gautama; *matam*—the philosophy; *pātāñjaliya*—of Patañjali; *matam*—the philosophy; *mīmāṃsā-mata*—the *mīmāṃsā* philosophy of Jaimini; *bhaṭṭa-bhāskara-matam*—the philosophy of Bhaṭṭa Bhaskara; *ṣaḍ-darśana-abhyantare*—in the six philosophies; *siddhāntam*—the conclusion; *kathayantu*—may describe; *hanta*—indeed; *sudhiyah*—those who are intelligent; *jīva*—if the individual spirit souls; *ātmanoh*—and of the Supreme Personality of Godhead; *vastunaḥ*—in truth; *kim*—whether?; *bhedah*—difference; *asti*—is; *kim*—whether?; *ekatā*—oneness; *kim*—whether?; *u*—indeed; *bhaved*—may be; *bhedah*—difference; *api*—also; *abhedah*—not difference; *tayoh*—of them.



After carefully studying the six schools of philosophy (Kapila, Kanāda, Gautama, Patañjali, Jaimini, and Bhaṭṭa Bhaskara), intelligent persons raise the question: "What is the conclusion? Are the Supreme and the individual spirit souls different? Are they the same? Is it possible for them to be both one and different simultaneously?"

TEXT 77

*śāstreṣu pañcasu mayā khalu tatra tatra
jīvātmanor atitarāṁ śrūta eva bhedaḥ
vedānta-śāstra-viśaye kim idam śṛṇomi
bhedaṁ tato 'nyad ubhayam trividham vicitram*

śāstreṣu—scriptures; *pañcasu*—in the five; *mayā*—by me; *khalu*—indeed; *tatra tatra*—in many places; *jīva*—of the individual spirit soul; *ātmanor*—and of the Supreme Personality of Godhead; *atitarāṁ*—greatly; *śrūtaḥ*—heard; *eva*—indeed; *bhedaḥ*—the difference; *vedānta-śāstra-viśaye*—in the *Vedānta-sūtra*; *kim*—what?; *idam*—this; *śṛṇomi*—I hear; *bhedam*—difference; *tataḥ*—then; *anyat*—the opposite; *ubhayam*—both; *trividham*—in three ways; *vicitram*—wonderful.

In many places in the *Vedas*, *Purāṇas*, and *Vedānta-sūtra*, I have read that the Supreme and the individual spirit souls are eternally different. Then again, in many places of the same scriptures I have also read that they are the same. We must therefore conclude that the Supreme and the individual spirit

souls are simultaneously one and different. This is certainly very astonishing.

TEXT 78

*svātāntrya-yogād bhavati svatantra
viśvasya kartā jagat-īśvaro 'yam
jīvaḥ parādhīnatayā prasiddhaḥ
katham tayoḥ aikyam aho vadanti*

svātāntrya-yogāt—because of independence; *bhavati*—is; *svatantraḥ*—independent; *viśvasya*—of the universe; *kartā*—the creator; *jagat*—of the universe; *īśvaraḥ*—the master; *ayam*—He; *jīvaḥ*—the individual spirit soul; *para-adhīnatayā*—because of being dependent; *prasiddhaḥ*—famous; *katham*—how is it possible?; *tayoḥ*—of the two; *aikyam*—oneness; *aho*—ah!; *vadanti*—they say.

The Supreme is described as the supremely independent creator and controller of the entire universe. The individual spirit soul is described as always dependent on higher forces. How is it possible that these two radically different descriptions apply to the same person? They must describe two distinct beings.

TEXT 79

*nānā-rasa-madhura-bhinnaṭayā tarūṇāṁ
santi tri-doṣa-haraṇam katham anyathā cet
jīvās tathā bhavati ye pralaye vilīna-
naikyam gatāḥ khalu yathā prthag eva sṛṣṭau*



nānā—various; *rasa-madhura-bhinnatayā*—with flavors; *tarūṇām*—of trees; *santi*—are; *tri-doṣa*—of various diseases; *haraṇam*—the cures; *katham*—how is it?; *anya-thā*—otherwise; *cet*—if; *jīvāḥ*—the individual spirit souls; *tathā*—in that way; *bhavati*—is; *ye*—who; *pralaye*—when the time of cosmic destruction; *vilīna*—merging; *anaikyam*—not becoming one; *gatāḥ*—attained; *khalu*—certainly; *yathā*—as; *prthak*—various; *eva*—certainly; *sṛṣṭau*—in the next cosmic manifestation.

Different medicinal plants and herbs manifest different flavors. Some are bitter, some sweet, and some a variety of complex tastes. They are not all one. If they were all one, then why are specific herbs useful for curing specific diseases and not others? Even if the herbs are mixed together to form a medicine, each herb still retains its specific powers within the mixture. In the same way, when the individual spirit souls merge into the body of Lord Viṣṇu at the time of cosmic annihilation, they retain their individuality. They do not become one. When the material cosmos is again manifested from Lord Viṣṇu's body, the individual spirit souls also emerge and again enter various material bodies according to the pious and impious deeds they performed in the previous cosmic manifestation. When the individual spirit souls enter Lord Viṣṇu's body at the time of cosmic annihilation, therefore, they do not lose their individuality and become Lord Viṣṇu.

TEXT 80

nadī-samudrayor bhedaḥ
śuddhoda-lavaṇodayaḥ
tathā jīveśvarau bhinnau
vilakṣaṇa-guṇānvitau

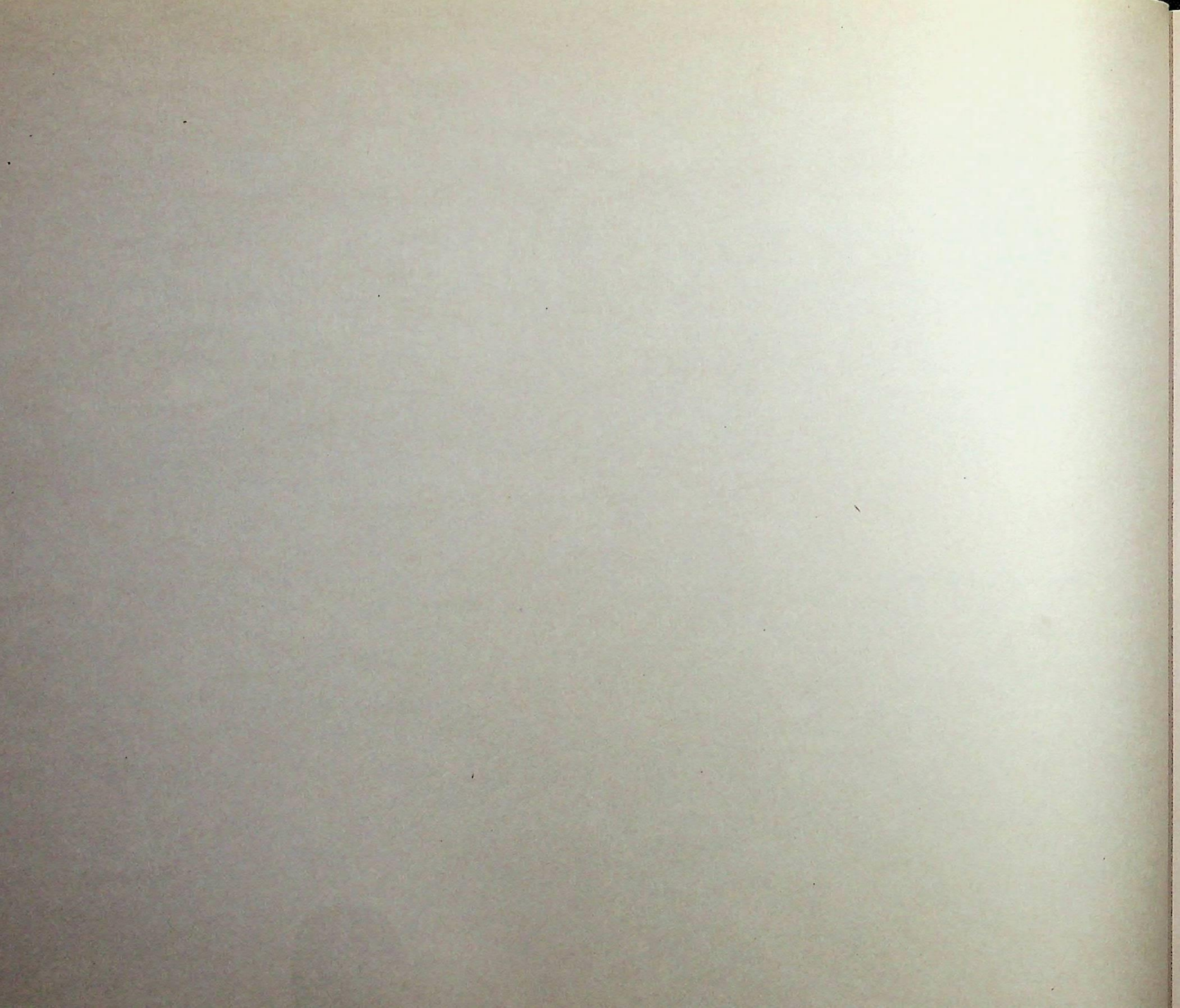
nadī—of rivers; *samudrayoḥ*—and of oceans; *bhedaḥ*—the difference; *śuddha*—pure; *uda*—water; *lavaṇa*—salt; *udayaḥ*—water; *tathā*—in that way; *jīva*—the individual spirit soul; *īśvarau*—and the Supreme Personality of Godhead; *bhinnau*—different; *vilakṣaṇa-guṇa-anvitau*—because they have different qualities.

Ocean water is salty, and river water has no salt. By observing their different qualities, the difference between the rivers and the oceans may be perceived. The difference between the individual spirit souls and the Supreme Personality of Godhead may be seen in the same way: by becoming conscious of their different qualities.

TEXT 81

nadyaḥ samudre militāḥ samantān
naikyam gatā bhinnatayā vibhānti
kṣīroda-śuddhodakayor vibhedād
āste tayoṛ vāstava eva bhedaḥ

nadyaḥ—rivers; *samudre*—in the ocean; *militāḥ*—entered; *samantāt*—completely; *na*—not; *aikyam*—oneness; *gatāḥ*—attained; *bhinnatayā*—by difference;



vibhānti—are manifest; *kṣīra-uda*—of the salt water of the ocean; *śuddha-udakayoḥ*—and of pure water; *vibhedāt*—because of the difference; *āste*—is; *tayoḥ*—of them; *vāstavaḥ*—genuine; *eva*—indeed; *bhedah*—difference.

Although the waters of the rivers flow into the ocean from all directions, the rivers and oceans do not become one in all respects. The ocean water remains salty and the river water remains fresh. They do not lose their natures. In the same way milk and water are also very different. They also do not lose their natures even when they are mixed together.

TEXT 82

*dugdhe toyam militam apare naiva paśyanti bhedaṁ
haṁsaś tāvat sapadi kurute kṣīra-nīrasya bhedaṁ
evam jīvā layam adhipare brahmaṇā ye vilīnā
bhaktā bhedaṁ vidadhati guror vākyaṁ āsādyā sadyaḥ*

dugdhe—in milk; *toyam*—water; *militam*—mixed; *apare*—others; *na*—not; *eva*—indeed; *paśyanti*—see; *bhedaṁ*—the difference; *haṁsaḥ*—a swan; *tāvat*—then; *sapadi*—at once; *kurute*—does; *kṣīra*—of milk; *nīrasya*—and water; *bhedaṁ*—the distinction; *evam*—in this way; *jīvāḥ*—the individual spirit souls; *layam*—the cosmic annihilation; *adhipare*—in the Supreme; *brahmaṇā*—with Brahman; *ye*—who; *vilīnāḥ*—become merged; *bhaktāḥ*—the devotees; *bhedaṁ*—difference; *vidadhati*—does; *guroḥ*—of the spiritual master; *vākyaṁ*—the words; *āsādyā*—understanding; *sadyaḥ*—at once.

When water and milk are mixed together an ordinary person cannot distinguish where is the milk and where is the water, although a swan can separate them in a moment. In the same way, when the individual spirit souls enter the body of Lord Mahā-Viṣṇu at the time of cosmic devastation, the Māyāvādīs cannot distinguish where are the individual spirit souls and where is the Lord, although the devotees, who understand everything through the instructions of the bona fide spiritual master, can distinguish them immediately.

TEXT 83

*dugdhe dugdham jalam api jale miśritam sarvathā tat
naikyam prāptam niyatam anayor mānam asty eva yasmāt
evam jīvāḥ parama-puruṣe dhyāna-yogād vilīnā
naikyam prāptā vimala-matayaḥ santa eva vadanti*

dugdhe—in milk; *dugdham*—milk; *jalam*—water; *api*—also; *jale*—in water; *miśritam*—mixed; *sarvathā*—in all respects; *tat*—that; *na*—not; *aikyam*—oneness; *prāptam*—attained; *niyatam*—limited; *anayor*—of the two; *mānam*—measurement; *asti*—is; *eva*—indeed; *yasmāt*—because; *evam*—in this way; *jīvāḥ*—the individual spirit souls; *parama-puruṣe*—in the Supreme Personality of Godhead; *dhyāna-yogāt*—by performing meditative yoga; *vilīnāḥ*—merged; *na*—not; *aikyam*—oneness; *prāptāḥ*—attained; *vimala*—pure; *matayaḥ*—in consciousness; *santaḥ*—saintly persons; *eva*—indeed; *vadanti*—say.



A quantity of milk may be mixed with some milk, and a quantity of water may be mixed with some water. Even though the substances are the same, the smaller quantity does not become one in all respects with the larger quantity. Rather, the difference of volume remains. In the same way, by engaging in *yoga* meditation one may appear to merge into the Supreme. The *yogī* does not actually become the same as the Lord, because the *yogī* remains tiny and the Lord remains all-great. This is the description given by transcendentalists who are pure at heart.

TEXT 84

*kecid vāda-balāḥ ku-tarka-jaladhau magnāḥ ku-marge ratāḥ
mithyā jalpana-kalpana-śata-yutā bhrāntā jagad-
bhrāmakāḥ
brahmaivāham idam carācaram iti brahmaiva dṛśyākhilam
prāhur yat tad asan-manoratha iti vyākhyātam atra
sphuṭam*

kecit—some; *vāda*—at argument; *balāḥ*—expert; *ku-tarka*—of faulty logic; *jaladhau*—in the ocean; *magnāḥ*—drowning, *ku-marge*—the wrong path; *ratāḥ*—diligently following; *mithyā*—falsely; *jalpana*—chattering; *kalpana*—of hypotheses; *śata*—with hundreds; *yutāḥ*—endowed; *bhrāntāḥ*—bewildered; *jagat*—in the material world of repeated birth and death; *bhrāmakāḥ*—wandering; *brahma*—Brahman; *eva*—indeed; *aham*—I am; *idam*—this; *cara*—the moving; *acaram*—and unmoving entities; *iti*—thus; *brahma*—Brahman; *eva*—indeed; *dṛśya*—visible; *akhi-*

lam—everything; *prāhuḥ*—say; *yat*—what; *tat*—that; *asat*—material; *manorathah*—desire; *iti*—thus; *vyākhyātam*—explained; *atra*—here; *sphuṭam*—clearly.

There are some scholars who, although they carefully follow the wrong path and are actually drowning in the great ocean of faulty logic, are nevertheless very expert at flowery speeches and debate. These persons are filled with hundreds of faulty theories, and they expound their ideas in many words, proclaiming: "I am the Supreme Brahman" and "Everything visible is nothing but the moving and non-moving Supreme." In this way they have cheated and mislead the entire world. In this way they have openly exposed to view the very sinful desire that pollutes their hearts.

TEXT 85

*sakalam idam aham ca brahma-bhūtam yadi syām
ahaha khalu tadā syād āvayor aikyam eva
tava dhana-suta-dhārā māmakinās tadā syur
mama ca tava bhavayur nāvayor asto bhedaḥ*

sakalam—everything; *idam*—this; *aham*—I; *ca*—and; *brahma-bhūtam*—the Supreme Brahman; *yadi*—if; *syām*—I am; *ahaha*—aha!; *khalu*—certainly; *tadā*—then; *syāt*—is; *āvayor*—of the two of us; *aikyam*—oneness; *eva*—indeed; *tava*—of you; *dhana*—the wealth; *suta*—children; *dhārāḥ*—and wife; *māmakināḥ*—are mine; *tadā*—then; *syuḥ*—should be; *mama*—of me; *ca*—and;



tava—of you; *bhavyeṣuḥ*—is; *na*—not; *āvayoh*—of us; *asti*—is; *bhedaḥ*—difference.

O Māyāvādī friend, if you, I, and everyone and everything else are all actually the same Supreme Brahman and there is no real distinction between us, then we are actually all one. If this is true, then your wealth, children, wife, and all your possessions are actually also mine. I claim them all now. Give them to me at once.

TEXT 86

*vidhir niṣedhaś ca tadā katham syād
aikyam yato nāsti ca varṇa-bhedaḥ
nirṇītam advaita-mataṁ tvayā ced
baudhais tadā ko vihito 'aparādhaḥ*

vidhiḥ—injunctions; *niṣedhaḥ*—prohibitions; *ca*—and; *tadā*—then; *katham*—how?; *syāt*—may be; *aikyam*—oneness; *yataḥ*—because; *na*—not; *asti*—is; *ca*—and; *varṇa*—of the varṇāśrama system; *bhedaḥ*—the distinctions; *nirṇītam*—concluded; *advaita*—of monism; *matam*—the theory; *tvayā*—by you; *ced*—if; *baudhaiḥ*—by the Buddhists; *tadā*—then; *kaḥ*—what?; *vihitaḥ*—committed; *aparādhaḥ*—offense.

O Māyāvādī friend, if we are actually all the Supreme, then the divisions of the varṇāśrama system have no meaning, and the orders and prohibitions of the Vedas are also without meaning. You claim to base

your theory on the Vedas, but your theory leads its followers to ultimately reject the Vedas. What is the difference between your theory and atheistic Buddhism? If the Buddhists are heretics and offenders for rejecting the Vedas, why are you also not heretics for the same reason?

TEXT 87

*bhūtendriyāntaḥkaraṇāt pradhānāj
jīvābhidhānād api bhinnā ātmā
itirīto bheda-rate tṛtīya-
skandhe purastāt kapilena mātuh*

bhūta—the five gross elements; *indriya*—the senses; *antaḥkaraṇāt*—from the mind, intelligence, and false ego; *pradhānāt*—from the unmanifested modes of material nature; *jīva-abhidhānāt*—from the individual spirit soul; *api*—also; *bhinnaḥ*—different; *ātmā*—the Supreme Personality of Godhead; *iti*—thus; *īritaḥ*—explained; *abheda-rate*—O Māyāvādī; *tṛtīya*—in the third; *skandhe*—canto; *purastāt*—formerly; *kapilena*—by Lord Kapila; *mātuh*—to His mother.

O Māyāvādī friend, please listen. In the Third Canto of Śrīmad-Bhāgavatam, Lord Kapila carefully explained to His mother that the Supreme Personality of Godhead is eternally different from the five gross material elements, the material senses, the mind, the intelligence, the false ego, and the individual spirit soul. He carefully explained the eternal difference between the individual spirit soul and the Supreme.



TEXT 88

ye dhyāyanti gurūpadīṣṭa-padavīm ālambya śūnyālaye
 śūnyāntaḥkaraṇena śūnyam akhilam śūnyam ca tad
 daivatam
 kim vācyam bahu tatra śūnya-viśaye no vākya-vṛttiḥ yatas
 teṣāṃ śūnya-dhiyām bhavet phalam api prāyeṇa śūnyam
 kila

ye—they who; dhyāyanti—meditate; guru—by their teacher; upadīṣṭa—taught; padavīm—on the path; ālambya—attaining; śūnya-ālaye—the void; śūnya—void; antaḥkaraṇena—by the mind; śūnyam—void; akhilam—all; śūnyam—void; ca—also; tat—that; daivatam—the Supreme; kim—what?; vācyam—may be said; bahu—much; tatra—there; śūnya-viśaye—in relation to the void; na—not; u—indeed; vākya-vṛttiḥ—words; yataḥ—because; teṣāṃ—of them; śūnya—void; dhiyām—intelligence; bhavet—may be; phalam—the result; api—also; prāyeṇa—mainly; śūnyam—the void; kila—indeed.

Some meditate on the void described by their teacher. With an empty heart and mind they see everything as empty, and they conceive of the Supreme Personality of Godhead as a void that cannot be described. The actual void is in their intelligence, and they receive nothing as the result of their labors.

TEXT 89

śūnyavādasya nindāyām
 bhārate vyāsa-bhāṣitam

teṣāṃ tamaḥ-śarīrāṇām
 tama eva parāyaṇam

śūnyavādasya—of the voidist theory; nindāyām—in refutation; bhārate—in the Mahābhārata; vyāsa—by Śrīla Vyāsadeva; bhāṣitam—said; teṣāṃ—of them; tamaḥ-śarīrāṇām—ignorant persons; tamaḥ—darkness; eva—indeed; parāyaṇam—ultimate goal.

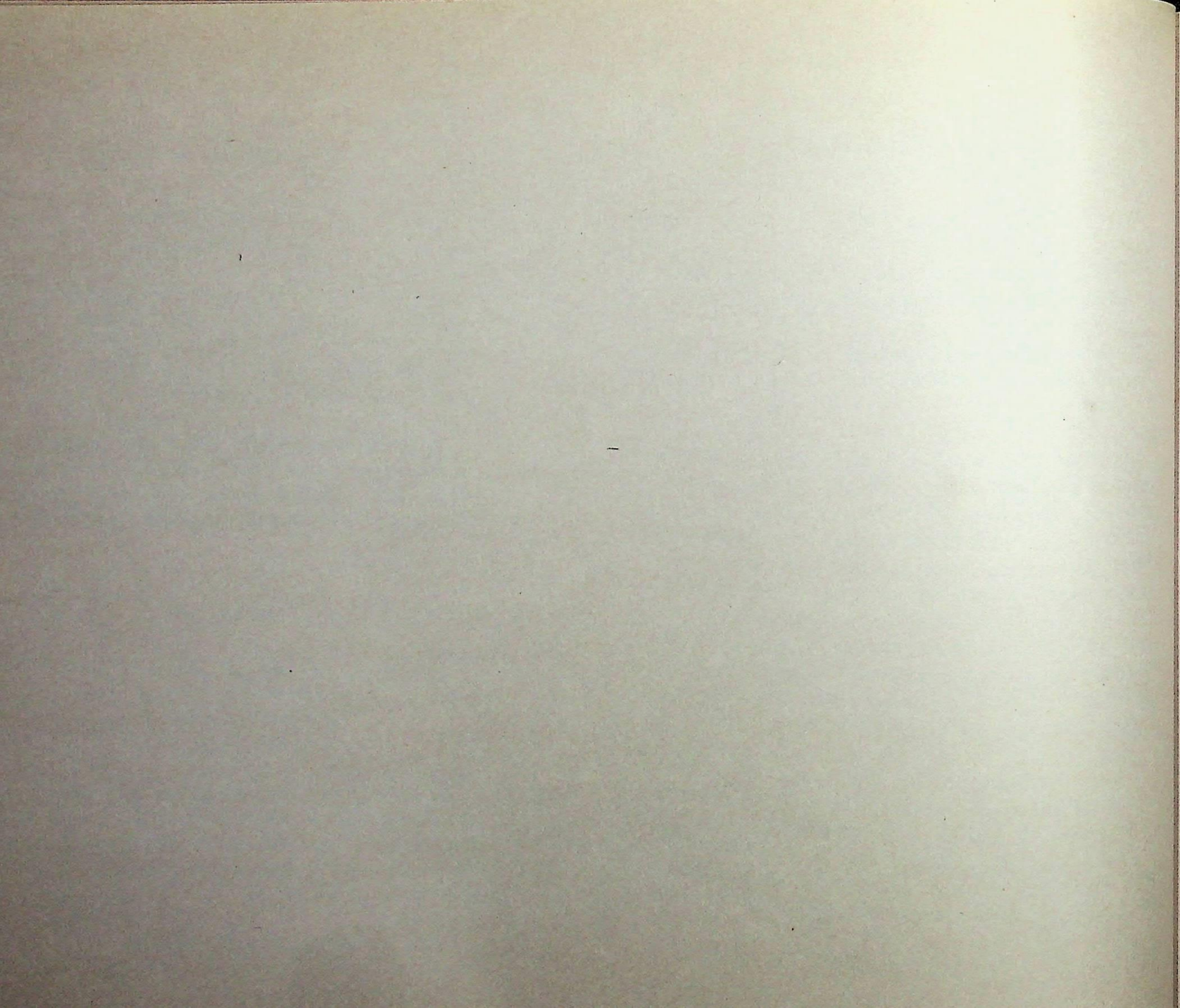
In the Mahābhārata Śrīla Vyāsadeva criticized the voidists by saying, "They who believe that the Supreme is a void stand in the darkness of ignorance. Now and in the future they stand in the dark."

TEXT 90

kapilena yad uddiṣṭam
 śūnya-raśmi-param puram
 tad eva bhārate paścād
 vyāsena samudāhṛtam

kapilena—by the impostor Kapila; yat—what; uddiṣṭam—taught; śūnya-raśmi-param puram—a spiritual effulgence; tat—that; eva—indeed; bhārate—in the Mahābhārata; paścāt—after; vyāsena—by Śrīla Vyāsadeva; samudāhṛtam—described.

In the Mahābhārata Śrīla Vyāsadeva has refuted the impostor Kapila's theory that the Supreme is an empty spiritual effulgence.



TEXT 91

*nairguṇya-vādo guṇa-sāgare 'pi
teṣām aho gadḍarika-pravāhaḥ
sūtrasya bhāṣyam prthag eva kṛtvā
pratārayanti sva-mata-prapannam*

nairguṇya-vādaḥ—claiming that the Supreme has no qualities; *guṇa*—of auspicious transcendental qualities; *sāgare*—an ocean; *api*—and; *teṣām*—of them; *aho*—ah!; *gadḍarika*—of sheep; *pravāhaḥ*—a flock; *sūtrasya*—of the *Vedānta-sūtra*; *bhāṣyam*—the commentary; *prthag*—specific; *eva*—indeed; *kṛtvā*—doing; *pratārayanti*—mislead; *sva-mata*—their own theory; *prapannam*—accepted.

Although the Supreme Personality of Godhead is like an ocean of auspicious transcendental qualities, the Māyāvādīs, like a flock of sheep blindly following Śaṅkarācārya, claim that the Supreme has no qualities. Misinterpreting the words of the *Vedānta-sūtra*, they mislead their unfortunate followers.

TEXT 92

*aiśvarya-kartṛtva-mukhāḥ samagrā
nityā guṇās te paramēśvarasya
tato vibhur nirguṇa eva kasmāt
nairguṇya-vādas tu vivāda eva*

aiśvarya—supreme power; *kartṛtva*—the post of original creator; *mukhāḥ*—beginning with; *samagrāḥ*—all;

nityāḥ—eternal; *guṇāḥ*—auspicious qualities; *te*—they; *parama-īśvarasya*—of the Supreme Personality of Godhead; *tataḥ*—then; *vibhuḥ*—the omnipotent Lord; *nirguṇaḥ*—without qualities; *eva*—indeed; *kasmāt*—why?; *nairguṇya-vādaḥ*—the conception that He has no qualities; *tu*—indeed; *vivādaḥ*—a heresy that contradicts the *Vedas*; *eva*—indeed.

The Supreme Personality of Godhead is the unlimitedly powerful original creator of everything, and He is full of all opulences and transcendental qualities. How can the Māyāvādīs be so foolish that they say He has no qualities? The Māyāvādīs are heretics who refuse to accept the words of the *Vedas*.

TEXT 93

*jñānecchā-kṛtimān ayam sa bhagavān nirdharmakatvaṁ
kuto
vedair vā pratipadyate katham aho nirdharmakaś cet tadā
nairguṇyam guṇa-sāgare nigaditum tūṣṇīm katham
sthīyate
svīyāntaḥkaraṇa vicārya bhavatā nirṇīyatām yad bhavet*

jñāna—knowledge; *icchā*—desire; *kṛtimān*—enjoying transcendental pastimes; *ayam*—He; *saḥ*—He; *bhagavān*—the supremely opulent Personality of Godhead; *nirdharmakatvaṁ*—the state of being without qualities; *kutaḥ*—from what?; *vedaiḥ*—by the *Vedas*; *vā*—or; *pratipadyate*—is described; *katham*—how?; *aho*—ah!; *nirdharmakaḥ*—without qualities; *cet*—if; *tadā*—then; *nairguṇyam*—the state of being without



qualities; *guṇa*—of auspicious transcendental qualities; *sāgare*—an ocean; *nigaditum*—to speak; *tūṣṇīm*—silent; *katham*—why?; *sthīyate*—is situated; *svīya*—own; *antaḥkaraṇe*—in the mind; *vicārya*—considering; *bhavatā*—by you; *nirṇīyatām*—should be concluded; *yat*—what; *bhavet*—may be the truth.

The Supreme Personality of Godhead is full of knowledge. He is the enjoyer of a host of transcendental pastimes. His every desire is immediately fulfilled without His endeavor. He is full of all transcendental opulences and auspicious qualities. Where do the *Vedas* say that He has no qualities or opulences? O friend, why have you become silent? Why will you not say anything to describe the lack of auspicious transcendental qualities in the Supreme, who is like an ocean of transcendental qualities? O friend, please consider all these points within your heart and mind. Try to understand what is the actual truth.

TEXT 94

pratīyate kvāpi na veda-loke
nirdharmakam vastu kha-puṣpa-tulyam
pratītir āste yadi tasya vedāḥ
vedaḥ pramāṇam khalu no tadā syāt

pratīyate—is believed; *kva api*—somewhere; *na*—not; *veda*—in the *Vedas*; *loke*—or in the common-sense of this world; *nirdharmakam*—without qualities; *vastu*—a thing; *kha*—in the sky; *puṣpa*—a flower; *tulyam*—like;

pratītiḥ—belief; *āste*—is; *yadi*—if; *tasya*—of that; *vedāt*—from the *Vedas*; *vedaḥ*—the *Vedas*; *pramāṇam*—evidence; *khalu*—indeed; *na*—not; *u*—indeed; *tadā*—then; *syāt*—may be.

Something that exists but has no qualities has never been perceived, either in anyone's direct experience or in the transcendental revelation of the *Vedas*. This conception of a qualityless substance is a phantasmagoria that exists only in the minds of the Māyāvādīs. It is like a great flower imagined to float in the sky. O friend, if by juggling words you think you have found a scriptural quote describing this mythical qualityless substance, then I say no intelligent person will believe you. You will search the *Vedas* in vain for this description.

TEXT 95

prastaro yajamāno vai
yathātra yajña-sāadhanam
dharma-bādhe tathātrāpi
nirdharmas tat pratīyate

prastarah—stone; *yajamānaḥ*—the worshiper; *vai*—indeed; *yathā*—as; *atra*—here; *yajña*—of sacrifice; *sāadhanam*—the accomplishment; *dharma*—of qualities; *bādhe*—in the rejection; *tathā*—in that way; *atra*—here; *api*—also; *nirdharmah*—without qualities; *tat*—that; *pratīyate*—is believed.

The Vedic texts explain that just as when a Vedic sacrifice is completed the performer of the sacrifice may become inactive for a moment, in the same way the Supreme may sometimes be described as qualityless for He sometimes declines to display His transcendental qualities.

TEXT 96

*na dharme dharma-bhāvas tu
kutrāpi bhavatā kṛtam
bādhe kalpita-dharmasya
bodhaḥ sarvatra jāyate*

na—not; *dharme*—in qualities; *dharma*—of qualities; *bhāvaḥ*—the nature; *tu*—indeed; *kutra api*—somewhere; *bhavatā*—by you; *kṛtam*—done; *bādhe*—in contradictory logic; *kalpita*—imagined; *dharmasya*—of qualities; *bodhaḥ*—understood; *sarvatra*—everywhere; *jāyate*—is manifested.

When the *Vedas* explain that the Supreme is without qualities, they mean that He has no material qualities imagined by a fanciful worshiper.

TEXT 97

*nirdharme brahma-bodhe no
satyāder anukūlatā
sa satya-dharma ity ādau
pratikūlatvam āgatam*

nirdharme—in the state of having no qualities; *brahma*—of the Supreme; *bodhe*—in the conception; *na*—not; *u*—indeed; *satya-ādeḥ*—in the quote beginning with the word *satya*; *anukūlatā*—agreement; *saḥ*—He; *satya*—transcendental; *dharmah*—with qualities; *iti*—thus; *ādau*—beginning with; *pratikūlatvam*—disagreement; *āgatam*—attained.

O friend, although you say the Supreme has no qualities, the *Vedas* will not support your view. The *Vedas* say *sa satya-dharmaḥ* ("The Supreme is full of auspicious transcendental qualities").

TEXT 98

*kiṁ ca kasmimś ca dharmitve
siddhe sidhyati kalpanā
śukti-rajatam ity ādau
prasiddham rajatam bhavet*

kiṁ ca—furthermore; *kasmin*—where?; *ca*—and; *dharmitve*—in the state of possessing qualities; *siddhe*—attained; *sidhyati*—is accomplished; *kalpanā*—conception; *śukti*—an oyster; *rajatam*—silver; *iti*—thus; *ādau*—beginning with; *prasiddham*—celebrated; *rajatam*—silver; *bhavet*—may become.

One can only conceive of a thing by understanding its qualities. If one does not properly understand the qualities of something, then he misunderstands it. For example, a glittering oyster shell looks like silver,



and one may easily mistake it for silver. Such an illusion arises from misunderstanding the qualities of the two objects. As one may mistake an oyster for silver, in the same way one may mistakenly think that the Supreme has material attributes. The attributes of the Supreme are perfectly spiritual.

TEXT 99

*ātmāpadanakam viśvam
avidyā-kalpitaṁ bhavet
kecid vivartam icchanti
tan na hr̥dyatamaṁ samam*

ātmā—the Supreme; *apadanakam*—not considering; *viśvam*—the universe; *avidyā*—by ignorance; *kalpitaṁ*—created; *bhavet*—may be; *kecit*—some; *vivartam*—as a transformation; *icchanti*—desire to accept; *tat*—this; *na*—not; *hr̥dyatamaṁ*—very acceptable; *samam*—equal.

The *Vedas* explain *yato vā imāni bhūtāni jāyante* ("The entire cosmic manifestation has emanated from the Supreme"). Some foolish theorists claim that the material cosmos is simply a transformation of ignorance and does not have the Supreme as its creator. No intelligent person will accept this foolish idea.

TEXT 100

*mithyā-bhūtam idam viśvam
iti vaktum na śakyate*

*nitya-kṛdā-pravṛttasya
kṛdā-bhaṇḍam yato hareḥ*

mithyā—from illusion; *bhūtam*—produced; *idam*—this; *viśvam*—material universe; *iti*—thus; *vaktum*—to be said; *na*—not; *śakyate*—is possible; *nitya*—eternal; *kṛdā*—in pastimes; *pravṛttasya*—engaged; *kṛdā*—of pastimes; *bhaṇḍam*—the place; *yataḥ*—because; *hareḥ*—of Lord Kṛṣṇa.

It is not logical to say that this material universe is manifested as a transformation of ignorance. This world cannot be simply ignorance, for the Supreme Lord Kṛṣṇa enacts His eternal transcendental pastimes here.

TEXT 101

*na swapna-tulyo bhavati prapañcaḥ
· swapnas tu nidrā khalu bhūri-doṣaḥ
bhuktaṁ ca pītaṁ na tatra tr̥ptyai
jāgrat-daśāyām kurute ca tr̥ptim*

na—not; *swapna*—to a dream; *tulyaḥ*—equal; *bhavati*—is; *prapañcaḥ*—the material world; *swapnaḥ*—a dream; *tu*—indeed; *nidrā*—sleep; *khalu*—indeed; *bhūri*—with many; *doṣaḥ*—faults; *bhuktaṁ*—eaten; *ca*—and; *pītaṁ*—drunk; *na*—not; *tatra*—there; *tr̥ptyai*—for satisfaction; *jāgrat*—waking; *daśāyām*—in the state; *kurute*—does; *ca*—and; *tr̥ptim*—satisfaction.

The Māyāvādīs compare material existence to a dream, but in truth it is not at all like a dream. The dreaming condition is full of many faults. In a dream one may eat and drink unlimitedly, but he will never become satiated, although in the waking condition one quickly becomes satiated by eating and drinking. The use of this analogy by the Māyāvādīs is a great blunder, for the waking condition is not at all like a dream.

TEXT 102

*yady eva mithyā paridṛśyamānam
artha-kriyākāri tadā katham syāt
ghaṭena toyāharaṇam tu jātam
mithyā na tan naśvaram eva nūnam*

yadi—if; *eva*—indeed; *mithyā*—false; *paridṛśya-*
mānam—is seen; *artha-kriyā-ākāri*—activities for mate-
rial and spiritual advancement; *tadā*—then; *katham*—
how is it possible?; *syāt*—may be; *ghaṭena*—with an
earthen jug; *toya*—of water; *āharaṇam*—carrying; *tu*—
indeed; *jātam*—is manifested; *mithyā*—false; *na*—not;
tat—that; *naśvaram*—temporary; *eva*—indeed; *nūnam*—
certainly.

If this material world is an illusion, as you say, then why do you perform different activities for material and spiritual elevation? Just as an earthen pot is useful for carrying water, in the same way this material world is useful to the individual spirit souls. It may be temporary, but it is not unreal.

TEXT 103

*mithyā-bhūtaṁ yad idam akhilaṁ sarvaṁ etad viruddham
prāyaścitta-prabhṛti kathitaṁ dharma-śāstre viruddham
ete caurāḥ kim iti dharaṇī-nāyakenāpi daṇḍyā
māyāvādī sa śapathavato vakti varṇam tu mithyā*

mithyā—from illusion; *bhūtaṁ*—manifested; *yad*—
which; *idam*—this; *akhilam*—everything; *sarvaṁ*—all;
etat—this; *viruddham*—refuted; *prāyaścitta*—atone-
ment; *prabhṛti*—beginning with; *kathitaṁ*—said;
dharma-śāstre—in the *dharma-śāstras*; *viruddham*—re-
futed; *ete*—they; *caurāḥ*—thieves; *kim*—why?; *iti*—
thus; *dharaṇī-nāyakena*—by a pious king; *api*—also;
daṇḍyāḥ—worthy to be punished; *māyāvādī*—the Māy-
āvādī; *saḥ*—he; *śapathavataḥ*—because of a curse;
vakti—speaks; *varṇam*—words; *tu*—indeed; *mithyā*—
false.

If the material universe is simply created from illusion and is false, then all religious principles and penances described in the religious scriptures are meaningless. If this world is an illusion, then why should pious kings punish thieves and criminals? Because the Māyāvādīs are full of dirty material desires they are very fond of saying that this material world is false. In this way they seek to become free from all moral restraints.

TEXT 104

*srag bhogi-bhogopamam eva vaktum
tvayā prapañcaḥ khalu śakyate no*

*viśeṣa-dr̥ṣṭyā nanu nātra baddhaḥ
pravāha-nityam satatam vibhāti*

srak—a garland of flowers; *bhogi*—of a snake; *bhoga*—to the coils; *upamam*—compared; *eva*—indeed; *vaktum*—to be said; *tvayā*—by you; *prapañcaḥ*—the material world; *khalu*—indeed; *śakyate*—is possible; *na*—not; *u*—indeed; *viśeṣa*—specific; *dr̥ṣṭyā*—by sight; *nanu*—indeed; *na*—not; *atra*—here; *baddhaḥ*—logical inconsistency; *pravāha*—change; *nityam*—constant; *satatam*—always; *vibhāti*—is manifested.

O Māyāvādī friend, you say that this material world is unreal, just as when a garland of flowers is mistaken for a snake in the dark the imagined snake has no actual existence. This is a poor analogy. In this analogy one thing is mistaken for another, but still the garland exists. This analogy does not at all show that the material world has no existence. In truth the material world exists eternally, although it is constantly changing.

TEXT 105

*ayam prapañcaḥ khalu satya-bhūto
mithyā na ca śrīpati-saṅgrahena
śuddhatvam etasya nivedanena
svarṇam yathā rājati dhātu-jātam*

ayam—this; *prapañcaḥ*—material world; *khalu*—indeed; *satya*—from reality; *bhūtaḥ*—is manifested; *mithyā*—falsity; *na*—not; *ca*—and; *śrīpati*—with the Su-

preme Personality of Godhead; *saṅgrahena*—because of the relationship; *śuddhatvam*—purity; *etasya*—of that; *nivedanena*—by the offering; *svaṇam*—gold; *yathā*—as; *rājati*—is splendidly manifest; *dhātu*—from other metals; *jātam*—produced.

This material world is created by the real Supreme Personality of Godhead, the husband of the goddess of fortune. Because the real Lord has created it, and because he is present as the Supersoul within every atom of its expanse, this material world is reality. Indeed, when the productions of this world are offered to the Supreme Lord with devotion, these material products become spiritually pure, just as ordinary bell metal becomes gold by the touch of a *sparsamaṇi* (alchemist's stone).

TEXT 106

*vairāgya-bhogāu iti bhakti-madhye
sthītāv udāsīnatayā khalu dvau
mahā-prasāda-grahaṇas tu nityam
bhogaḥ kadācit khalu bhaktir eva*

vairāgya—renunciation; *bhogau*—and enjoyment; *iti*—thus; *bhakti-madhye*—in relation to devotional service; *sthītau*—situated; *udāsīnatayā*—with neutrality; *khalu*—indeed; *dvau*—both; *mahā-prasāda*—the great mercy of the Lord; *grahaṇaḥ*—accepting; *tu*—indeed; *nityam*—always; *bhogaḥ*—enjoyment; *kadācit*—sometimes; *khalu*—indeed; *bhaktiḥ*—devotional service; *eva*—indeed.



Pure devotional service to Lord Kṛṣṇa bears no relation at all to the enjoyment or renunciation of material objects. The devotee accepts all conditions of his life as the great mercy of the Lord. He does not consider his own sense gratification, but only the Lord's service.

TEXT 107

*atyantābhiniveśena
bhogī tu viṣayī bhavet
virāgam tad-abhāve 'pi
syād eva paramārthatā*

atyanta—great; *abhiniveśena*—with enthusiasm; *bhogī*—enjoying; *tu*—indeed; *viṣayī*—a materialist; *bhavet*—may be; *virāgam*—renunciation; *tat*—of that; *abhāve*—in the absence; *api*—also; *syāt*—may be; *eva*—certainly; *parama-arthatā*—the ultimate goal of life.

When one is intent on enjoying material sense objects he is called a *viṣayī* (materialist). Rejection of that enjoying spirit is called *virāga* (renunciation). That renunciation makes one eligible to attain the supreme goal of life (pure devotional service).

TEXT 108

*sat-saṅgena punaḥ punar bhagavato līlā-kathā-varṇanāt
śuddha-prema-viśuddha-bhakti-laharī cetaḥ-sarasyām
abhūt*

*advaitam tu matam vihāya sahasā dvaite pravṛttā vayam
lakṣmīkānta-padāravinda-yugalam svairam bhajāmo
vayam*

sat—of saintly devotees; *saṅgena*—in the company; *punaḥ*—again; *punaḥ*—and again; *bhagavataḥ*—of the Supreme Personality of Godhead; *līlā*—of the transcendental pastimes; *kathā-varṇanāt*—from the narration; *śuddha*—pure; *prema*—love; *viśuddha*—supremely pure; *bhakti*—of devotional service; *laharī*—the waves; *cetaḥ*—of the heart; *sarasyām*—in the lake; *abhūt*—became; *advaitam*—impersonal monism; *tu*—but; *matam*—the theory; *vihāya*—abandoning; *sahasā*—at once; *dvaite*—in spiritual dualism; *pravṛttāḥ*—engaged; *vayam*—we; *lakṣmīkānta*—of the Supreme Personality of Godhead, the husband of the goddess of fortune; *pada*—feet; *aravinda*—lotus; *yugalam*—the pair; *svairam*—voluntarily; *bhajāmaḥ*—worship; *vayam*—we.

In the company of saintly devotees we repeatedly hear the description of the transcendental pastimes of the supremely opulent and powerful Personality of Godhead, and in this way the lake of our hearts has become overwhelmed by great tidal waves of pure love and devotion. We reject the false Māyāvāda theory of impersonal monism, and we accept the truth that the Supreme Personality of Godhead is eternally distinct from the many individual spirit souls. Fixed in this truth, we worship the two lotus feet of the Supreme Personality of Godhead, the husband of the goddess of fortune.



TEXT 109

*asti loka-viṣaye vyavahāro
rājakīya-puruṣaḥ khalu rājā
brahma-jīva-viṣaye 'pi tathāiva
śrūyate hi vividhāgama-mārga*

asti—there is; *loka-viṣaye*—in ordinary dealings; *vyavahāraḥ*—custom; *rājakīya-puruṣaḥ*—representative of the king; *khalu*—indeed; *rājā*—king; *brahma*—to the Supreme Brahman; *jīva*—and the individual spirit soul; *viṣaye*—in relation; *api*—also; *tathā*—in that way; *eva*—indeed; *śrūyate*—is heard; *hi*—indeed; *vividha*—various; *āgama*—of Vedic literatures; *mārga*—in the path.

In the ordinary affairs of this world the king's representative is often called "king" or "his majesty," although the person is not the king himself but only his representative. In the same way the Vedic literatures describe the individual spirit souls as "Brahman" not because they are the Supreme Brahman, but because of their eternal relationship with Him.

TEXT 110

*yasminn utpattim āyāt tribhuvana-sahitam candra-sūryādi
sarvaṁ
yasmin nāśas tam āste vrajati ca vilayaṁ sva-sva-kālena
yasmin*

*vedair brahmāpi vaktum prabhavati na kadā yaṁ guṇātītam
īśaṁ
so 'haṁ vākyam tu kasmād upadiśasi guro manda-
bhāgyāya mahyam*

yasmin—in whom; *utpattim*—the creation; *āyāt*—has come into existence; *tribhuvana*—the three planetary systems; *sahitam*—with; *candra*—the moon; *sūrya*—and sun; *ādi*—beginning with; *sarvaṁ*—everything; *yasmin*—in whom; *nāśaḥ*—destruction; *tam*—on Him; *āste*—rests; *vrajati*—goes; *ca*—and; *vilayaṁ*—annihilation; *sva-sva-kālena*—by its own time; *yasmin*—in whom; *vedaiḥ*—by the Vedas; *brahma*—Brahman; *api*—also; *vaktum*—to speak; *prabhavati*—is able; *na*—not; *kadā*—when?; *yaṁ*—to whom; *guṇa*—the three modes of material nature; *atītam*—beyond; *īśaṁ*—the Supreme Lord; *saḥ*—He; *ahaṁ*—I; *vākyam*—statement; *tu*—indeed; *kasmāt*—why?; *upadiśasi*—you teach; *guro*—O teacher; *manda-bhāgyāya*—to one very weak and bereft of all opulence; *mahyam*—to me.

The Supreme Personality of Godhead is the source from whom the sun, moon, all the planets, and the entire cosmos has arisen. At the time of cosmic devastation everything enters the body of the Supreme Personality of Godhead. Even the demigod Brahmā is not able to describe the Supreme Personality of Godhead by speaking the Vedas. The Supreme Personality of Godhead is the supreme controller of everything. The Supreme Personality of Godhead is beyond the touch of the three modes of material nature. O Māyāvādī teacher, why do you teach the slogan so 'haṁ ("I am



the Supreme")? I do not show any signs of supremacy at all. In fact I am very weak, unlucky, and bereft of all opulence.

TEXT 111

*sūkṣma-sthūla-samasta-jantu-sahitaṁ brahmāṇḍa-
bhaṇḍādikarṁ
pakvoḍumbara-madhya-labhya-maṣaka-śreṇīva yasminn
abhūt
yasmin nāpralayaṁ ca tiṣṭhati na hi prāpnoti yasminn aho
so 'haṁ vākyam idam madīya-vadanād āyāti kasmād
guro*

sūkṣma—subtle material elements; *sthūla*—gross material elements; *samasta*—all; *jantu*—living entities; *sahitaṁ*—with; *brahmāṇḍa-bhaṇḍa-ādikam*—the host of material universes; *pakva*—ripe; *uḍumbara*—uḍumbara fruit; *madhya*—within; *labhya*—attainable; *maṣaka*—of insects; *śreṇī*—a multitude; *iva*—like; *yasmin*—in whom; *abhūt*—was; *yasmin*—in whom; *na*—not; *ā-pralayaṁ*—until the time of cosmic devastation; *ca*—also; *tiṣṭhati*—stands; *na*—not; *hi*—indeed; *prāpnoti*—obtains; *yasmin*—in whom; *aho*—ah!; *saḥ*—He; *aham*—I; *vākyam*—the statement; *idam*—this; *madīya*—of me; *vadanāt*—from the mouth; *āyāti*—comes; *kasmāt*—how is it possible?; *guro*—O teacher.

Just as a troop of insects resides within a ripe uḍumbara fruit, all the material universes, composed of subtle and gross material elements and populated by innumerable spirit souls, rest within the form of the

Supreme Personality of Godhead during the time of cosmic devastation and then emerge at the time of cosmic creation. At that time they do not rest within the Lord. In truth, they remain always separate from Him. O Māyāvādī teacher, I am not as great as He. How is it possible or sensible for the slogan so 'ham ("I am the Supreme") to come from my mouth?

TEXT 112

*yasya śrī-parameśvarasya kṛpayā mūko 'pi vācālatām
paṅguḥ parvata-laṅghane 'khilam aho sāmārthyam eti
kṣaṇāt
janmāndho 'py aravinda-sundara-dṛṣo-dvandvaṁ kim
anyat param
vande nanda-kiśoram indu-vadanam taṁ bhakta-
cintāmaṇim*

yasya—of whom; *śrī-parameśvarasya*—the Supreme Personality of Godhead; *kṛpayā*—by the mercy; *mūkaḥ*—a dumb man; *api*—even; *vācālatām*—eloquence; *paṅguḥ*—a lame man; *parvata*—over mountains; *laṅghane*—in leaping; *akhilam*—everything; *aho*—ah!; *sāmārthyam*—ability; *eti*—attains; *kṣaṇāt*—in a moment; *janma*—from birth; *andhaḥ*—blind; *api*—even; *aravinda*—lotus; *sundara*—beautiful; *dṛṣaḥ*—eyes; *dvandvaṁ*—pair; *kim*—what?; *anyat*—further; *param*—more; *vande*—I bow down; *nanda-kiśoram*—to Lord Kṛṣṇa, the son of Mahārāja Nanda; *indu*—like the moon; *vadanam*—whose face; *taṁ*—to Him; *bhakta*—for the devotees; *cintāmaṇim*—a *cintāmaṇi* jewel.



By the mercy of the Supreme Personality of Godhead a dumb man can become an eloquent orator, a lame man can leap over mountains, and a man blind from birth can attain a pair of beautiful lotus eyes. I offer my respectful obeisances to the moon-faced Supreme Personality of Godhead, who is the son of Mahārāja Nanda and a *cintāmaṇi* jewel for His devotees.

TEXT 113

*kālah praśasto 'nanto vā
viṣṇu-bhakti-phalaṁ mahat
mad-guṇa-grahakaḥ kaścit
kadācid bhavitā bhuvi*

kālah—time; *praśastaḥ*—long; *anantaḥ*—without end; *vā*—or; *viṣṇu*—to Lord Viṣṇu; *bhakti*—of devotional service; *phalaṁ*—the result; *mahat*—great; *mat*—of me; *guṇa*—the good qualities; *grahakaḥ*—accepting; *kaścit*—someone; *kadācit*—at sometime; *bhavitā*—will be; *bhuvi*—on this earth.

Devotional service to Lord Viṣṇu brings a great and eternal result. In addition to attaining that result I shall also become famous in some circles for some time on this earth as result of having written this book.

TEXT 114

*śrī-nārāyaṇa-bhaṭṭa-varya-savidhe tad-bhakti-bhūṣā-
bhidham
sāṅgopāṅgam adhītya bhakta-kṛpayā jñānam rahasya-
vrajam
bhakty-ādhāratayā yathā-matiḥ śata-ślokī nibaddhā mayā
jīva-brahma-vibheda-tattva-viṣaye sad-vākya-muktāvalī*

śrī-nārāyaṇa-bhaṭṭa-varya-savidhe—composed by Śrī Nārāyaṇa Bhaṭṭa, the best of learned scholars; *tad-bhakti-bhūṣā-abhidham*—named *bhakti-bhūṣā*; *sa-aṅga-upāṅgam*—with other similar books; *adhītya*—having studied; *bhakta*—of the devotees; *kṛpayā*—by the mercy; *jñānam*—transcendental knowledge; *rahasya-vrajam*—very confidential; *bhakti*—of devotional service; *ādhāratayā*—as a great reservoir; *yathā-matiḥ*—as understood; *śata-ślokī*—100 verses; *nibaddhā*—written; *mayā*—by me; *jīva*—of the individual spirit souls; *brahma*—of the Supreme Brahman; *vibheda*—the difference; *tattva*—of the truth; *viṣaye*—in relation; *sat*—true; *vākya*—statements; *muktā*—of pearls; *avalī*—the multitude.

I have carefully studied the book *Śrī Nārāyaṇa-bhakti-bhūṣā*, composed by Śrī Nārāyaṇa Bhaṭṭa, the best of scholars, as well as many other similar books. By the mercy of the devotees I have been able to understand the confidential truths of devotional service, which I have described in this book of 100 verses, *Śrī Tattva-muktāvalī*, a description of the truth of the eternal difference between the individual spirit souls and the Supreme Personality of Godhead.



TEXT 115

vayam iha yadi duṣṭam proktavantah pramādāt
 tad akhilam api buddhāḥ śodhayantu pravīṇāḥ
 skhalati khalu kadācid gacchato hasta-pādaḥ
 kvacid api vada vaktā vakti-mohād viruddham

vayam—we; iha—here; yadi—if; duṣṭam—error; proktavantah—have spoken; pramādāt—because of illusion; tat—that; akhilam—everything; api—also; buddhāḥ—the learned; śodhayantu—may correct; pravīṇāḥ—expert; skhalati—stumbles; khalu—certainly; kadācit—sometimes; gacchataḥ—going; hasta—on hands; pādaḥ—and feet; kvacit—sometimes; api—also; vada—please say; vaktā—the speaker; vakti—of words; mohāt—because of bewilderment; viruddham—against the principles of scripture.

If in the course of writing this book we have become bewildered and made some mistake, we beg the expert scholars to please correct all the mistakes. Just as a baby crawling on his hands and feet may sometimes stumble and fall down, the speaker of this discourse may have become bewildered and spoken something against the revelation of scripture.

TEXT 116

guṇi-gaṇa-gumphita-kāvyē
 mrgayati khalo doṣam na jātu guṇam
 maṇimaya-mandira-madhye
 paśyati pipīlikā-chidram

guṇi—of the most expert poets; gaṇa—by the multitudes; gumphita—composed; kāvyē—in the poem; mrgayati—searches; khalah—a wicked person; doṣam—for fault; na—not; jātu—at any time; guṇam—a good quality; maṇimaya—made of jewels; mandira—a great palace; madhye—in the middle; paśyati—sees; pipīlikā—of ants; chidram—a hole.

An envious person will search for some small defect in the poetry of a saintly devotee and will ignore all the good qualities in his poem. He is like a person who searches for an ant hole in a great palace bedecked with jewels. Such a person will never see the good in anything.

TEXT 117

ye matsarā hata-dhiyaḥ khalu te ca doṣam
 paśyantu nāgamanayantu guṇam guṇa-jñāḥ
 ālokayanti kila ye ca guṇam na doṣam
 te sādhaṇā param amī paritoṣayantu

ye—those who; matsarāḥ—are envious; hata—is destroyed; dhiyaḥ—whose intelligence; khalu—certainly; te—they; ca—and; doṣam—defect; paśyantu—may see; na—not; āgamanayantu—may appreciate; guṇam—the good qualities; guṇa-jñāḥ—who know the good qualities; ālokayanti—see; kila—indeed; ye—they who; ca—also; guṇam—the good qualities; na—not; doṣam—the faults; te—they; sādhaṇā—saintly persons; param—greatly; amī—they; paritoṣayantu—may become pleased.



Let they whose intelligence has been destroyed by envy find fault with my verses and refrain from seeing any good in them. They who know how to see the good in others will see only good and no faults in my poem. Let that saintly audience delight in this book.

TEXT 118

*pūrṇānanda-kaveḥ kṛtir bhagavato jīvasya bhedāśritā
tattvātattva-viveka-vākya-subhagā śrī-viṣṇu-bhaktir
matā
sādhvī mugdha-pada-prabandha-madhurā tat paṭhyatām
śrūyatām
bho bho bhāgavatottamā manasi ced bhaktir bhaved
vāñchitā*

pūrṇa-ānanda-kaveḥ—of the jubilant poet; *kṛtiḥ*—the composition; *bhagavataḥ*—of the Supreme Personality of Godhead; *jīvasya*—of the individual spirit soul; *bheda*—the difference; *āśritā*—the shelter; *tattva*—what is the truth; *atattva*—and what is not the truth; *viveka*—distinguishing; *vākya*—statements; *subhagā*—auspicious; *śrī-viṣṇu-bhaktiḥ*—devotional service to Lord Viṣṇu; *matā*—considered; *sādhvī*—pure; *mugdha*—charming; *pada*—with words; *prabandha*—composition; *madhurā*—sweet; *tat*—that; *paṭhyatām*—should be read; *śrūyatām*—should be heard; *bho—O!*; *bho—O!*; *bhāgavata*—of the devotees; *uttamāḥ*—best; *manasi*—in the heart; *ced*—if; *bhaktiḥ*—pure devotional service; *bhaved*—may be; *vāñchitā*—desired.

O most exalted devotees of the Lord, if you wish to attain in your hearts pure devotion to the Lord, then please read and hear this book, *Tattva-muktāvalī*, written by a poet who is now filled with happiness. This book is very pure, and it is full of very beautiful poetry. It is very auspicious because it carefully distinguishes truth from illusion. It describes the truth of pure devotional service, and it reveals the eternal difference between the individual spirit souls and the Supreme Personality of Godhead.

TEXT 119

*nānālaṅkāra-yuktā mṛdu-madhura-pada-nyāsa-
samvardhita-śrīḥ
pīyūṣa-prākhyā-vākya-prakara-su-lalitā cāru-
sarvojjvalāṅgī
vijñānandaika-bhūmir guṇa-gaṇa-subhagā doṣa-leśena hīnā
bhaktānām kaṇṭha-deśe nivasatu satatām tattva-
muktāvalīyam*

nānā—various; *alaṅkāra*—with poetic ornaments; *yuktā*—endowed; *mṛdu*—charming; *madhura*—sweet; *pada*—words; *nyāsa*—by placing; *samvardhita*—increased; *śrīḥ*—beauty; *pīyūṣa*—nectar; *prākhyā*—like; *vākya*—words; *prakara*—a multitude; *su-lalitā*—very charming; *cāru*—beautiful; *sarva*—all; *ujjala*—splendor; *āṅgī*—limbs; *vijñā*—of the intelligent devotees; *ānanda*—of bliss; *eka*—the only; *bhūmiḥ*—the place; *guṇa*—of good qualities; *gaṇa*—with a multitude; *subhagā*—auspicious; *doṣa*—of fault; *leśena*—the slightest trace; *hīnā*—without; *bhaktānām*—of the devotees; *kaṇṭha*



tha-deśe—on the throat; *nivasatu*—may reside; *sata-tam*—perpetually; *tattva-muktāvalī*—*Tattva-muktāvalī*; *iyam*—this.

This book is filled with many poetic ornaments. Its verses are very sweet. It is very charming, splendid, and beautiful. Its words are like nectar. It is a pleasure garden where the intelligent devotees enjoy many pastimes. It is full of all good qualities and free from the slightest fault. May this book, *Tattva-muktāvalī* ("The Pearl Necklace of Truths"), always rest upon the necks of the devotees.



